

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XVII

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No. 6

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OF CREDIT ISSUED

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STOCKS AND BONDS ON COMMISSION EXECUTED

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estant Episcopal City Mission (their successors or assigns)
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TIVES, CHESTNUT HILL, PA., will be regarded as the
perpetual endowment of a free bed in this charity.

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

PRESS OF THE JOHN C. WINSTON CO., PHILA.

Object

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

VOL. XVII, No. 6

PHILADELPHIA, MARCH, 1929

Fifteen cents a copy
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The Bishop's Page

DEAN SCARLETT DECLINES ELECTION

As this issue of THE CHURCH NEWS is going to press we regret to announce having received from Dean Scarlett his declination of election as Bishop Coadjutor of the Diocese.

Many of the Parishes and Missions of our Diocese send their Good Friday Offerings to the National Council. As Canon of the Cathedral in Jerusalem, I am personally interested in the great work being done by Bishop MacInnes representing our Church throughout the world. Letters have been sent to all the Clergy giving information about the services of the Rev. Chas. T. Bridgeman, representative of our Church at the Armenian Seminary in Jerusalem and of the American representative in Mosul, the Rev. John B. Panfil.

In Pennsylvania we are especially interested in both of these men as though not Canonically connected with the Diocese the last Parochial work done in the United States by Mr. Bridgeman was in Pennsylvania. Mr. Panfil is one of our own Clergy. A part of the Offering this year will be devoted to work among the Jews in the United States. I hope that every Parish and Mission in the Diocese will be represented in this Offering. It should be forwarded to Mr. Lewis B. Franklin, 281 Fourth Avenue, New York City, N. Y.

Among the prominent members of our Church who have entered into rest during the past month were Dr. Charles C. Harrison, a member of the Vestry of S. Luke and The Epiphany Church; Mrs. Alexander Van Rensselaer, a member of S. Thomas' Church, Whitemarsh; Mr. Sidney P. Hutchinson, a member of the Vestry of S. James' Church; and Mr. Howard Reifsnyder, a member of the Vestry of S. Stephen's Church.

Many tributes will be paid to each of them, but we desire to say a few words about the two most intimately connected with our work.

Dr. Harrison was one of the foremost men of our country and no citizen of Philadelphia was more widely known or respected. His great work for the University of Pennsylvania made it impossible for him to devote much of his time to the work of the Diocese, but at my request he became one of the three Trustees of the property of the Washington Memorial Chapel and undertook to raise the money needed, and awarded the contracts to complete the Chapel, of which, at that time, only the basement of the nave was erected. To the present Bishop of this Diocese he was an unfailing supporter, a trusted counsellor and one of the dearest friends among the laity of this Diocese.

Mrs. Alexander Van Rensselaer was the President of our Cathedral League, and when we re-organized a few years ago, with a group of younger women, she continued as Honorary President, ready to give her counsel and help when our plans were matured for the erection of buildings.

May they all rest in peace and may light perpetual shine upon them.

Our readers have doubtless noticed the announcement in the public press that the Cathedral Chapter has made arrangements with Mr. Frank H. Watson to make a study of the Cathedral site, together with a preliminary plan showing the suggested location of the Cathedral and the various groups of buildings that will eventually be erected. At the present time there will not be any authorization of designs or specifications for the erection of buildings, but we confidently hope that within the next year or two, we may be able to authorize the preparation of architectural plans for the erection of the first buildings. Elsewhere in this issue will be found an article giving information of what the architects are now working on, which will be of interest to our readers.

Good Friday
Offering

Entered Into
Their Rest

Cathedral
Development

Many Clergy and Laity Attend Missionary Meeting On 1929 Quota of Diocese to the National Council

One hundred and thirty-eight parishes and missions were officially represented at the missionary meeting in the Penn Athletic Club on Tuesday night, February 19, called by the Bishop and the Diocesan Field Department, to bring about increased co-operative effort throughout the Diocese to send to the National Council in 1929 the total of \$229,000 apportioned by General Convention as our Diocesan share for maintenance of the existing work of the General Church.

It was the largest gathering in many years to consider the responsibility of the Diocese, through its parish and mission congregations, for doing its full share in supporting the missionary work of the whole Church. Personal invitations to be present at the meeting had been sent by the Bishop to each rector and minister in charge of a congregation, with the request that he bring with him a selected lay representative.

The purpose of the meeting was to emphasize the necessity of a united and loyal support to the programs of the General Church, as adopted by General Convention, and to have the Diocese of Pennsylvania in its acceptance of the Quota figure of \$229,000 assigned to it for each year of the Triennium, 1929-1931, respond one hundred per cent in this, the first year of that Triennium.

Throughout the meeting there was a close interest and many evidences of an intention to take the necessary step that will enable the Diocese to meet the 1929 Quota of \$229,000. Addresses were made by former U. S. Senator George Wharton Pepper, the Rev. Malcolm E. Peabody, Chairman of the Diocesan Field Department, and the Bishop. The Rev. Elmer N. Schmuck, Field Secretary of the National Council, told the meeting with what delight the National Council had received the announcement from the Diocese of its acceptance of the 1929 Quota figure, and pointed out the inspiring effect Pennsylvania's resumption of its position of missionary leadership was already having on the Church throughout the country.

Senator Pepper described in convincing detail the system upon which Quotas are assigned to the Dioceses, and the inspirational influence that comes from knowledge of what our missionaries are doing among our neighbors in all parts of the world. He felt the Quota of \$229,000 was a challenge to the Diocese and expressed his confidence that our membership of the Church in the Diocese would rise to meet that challenge.

Bishop Garland related the six years' efforts of leaders in the Diocese to have the Quota revised upon a fairer and more equitable basis. The General Con-

vention, he explained, had now responded. While it was not perfect, the Bishop added, it was by far the best that had been worked out. Under the circumstances, he felt, and all the missionary leaders of the Diocese also agreed with him, the only thing to do was to accept the \$229,000 figure. While some parishes may not be able to meet their Quota figure, others, the Bishop said, he was sure would be only too glad to pay much more than the Church asked of them. For some others the Bishop said he and the Rev. A. R. Van Meter, Executive Secretary of the Diocese, would have to try and raise the money.

Mr. Peabody expressed the desire and willingness of the Field Department to give missionary information to any parish or mission that wished to receive it. He urged the very best method was to have a Field Department covering the entire Diocese, with each rector or missionary in charge of a congregation and one lay representative of that congregation members of the Department.

As an outcome of the meeting it was taken for granted that the clergy and laity present would constitute themselves members of the Field Department and put forth their very best efforts to obtain support for the programs of the Church. Senator Pepper said they could not read any book that was more valuable for Lenten reading, or that was more interesting, than the little blue book, "The Program of the Church," which may be obtained from the Church House at thirty-five cents a copy.

CONFIRMATIONS, JAN. 23 TO FEB. 22, INCLUSIVE

Jan.		
23.	St. Ambrose	20
25.	St. Michael, Germantown...	15
27.	All Souls for the Deaf	7
27.	St. Paul, Aramingo	14
30.	St. Jude and Nativity	1
Feb.		
1.	St. James, Hestonville	13
3.	Redeemer, Bryn Mawr	3
3.	Holy Communion Chapel, Philadelphia	36
7.	St. Mary Chapel	19
10.	St. Paul Memorial, South Philadelphia	43
10.	Good Shepherd, Kensington.	12
10.	Prince of Peace Chapel	17
13.	St. Monica	12
13.	All Hallows, Wyncote.....	9
15.	All Saints, So. Phila.	37
17.	Gloria Dei	4
17.	Zion	19
20.	St. Clement	12
20.	Holy Comforter, Aronomink	1

VARSITY MEN VOLUNTEER FOR SPECIAL WORK UNDER GALILEE MISSION HEAD

Under the experienced direction of Mr. George W. Wilkins, Superintendent of the Galilee Mission, a selected group of our Church students at the University of Pennsylvania has volunteered to engage in special lines of missionary work. Selection of the students was made by the Rev. John R. Hart, Chaplain in charge of Student Work at Penn, and he has also arranged with Mr. Wilkins to direct the group.

Discussing his plans for the students Mr. Wilkins said, "The students chosen by Dr. Hart, who by the way will serve as Chaplain for the group, are to be assigned to various kinds of religious and social work. I have arranged for them to make visitations to our prisons and hospitals where opportunity will be given them to have real heart-to-heart talks with the prisoners with a view of making contacts with the families of the prisoners.

"The group also will visit the sick in the wards of our hospitals to find out how the members of the group may be helpful in any way. The students also will be used in our rescue mission work at Galilee Mission and also at the Inasmuch Mission, where one night a week is assigned to Galilee Mission known as "Galilee Night." The City Rescue Mission of Norristown, which is in charge of a man from Galilee, will be another place the students will work. We will be open at all times to respond as far as possible to requests from any of the clergy who desire to have any of the young men speak to their congregations or any of their parish organizations, especially the young people."

The group that will work under Mr. Wilkins comprises the following: Charles Urban, chairman; Granville Carrel, Ralph Fossey, Henry Brown, Llewellyn Harper, Leon Westgate, Robert Bull, William Clark and Barton Sensenig. With the exception of Fossey and Bull the men are members of the "Student Vestry" at the Chapel of the Transfiguration. Westgate is center on the Varsity football team. Urban is a heavy-weight wrestler and is planning to enter the Philadelphia Divinity School after he graduates. Harper is a scrub football player and is head of the Campus Community Center. Fossey is a member of the Brotherhood Chapter and assistant to Dana How. Brown is an instructor in the Engineering School and a member of the Mask and Wig.

To be a friend is to be lifted a little way towards Heaven each day.

Don't permit weeds to choke the pathway leading to your friend's house.

Preliminary Plans for Cathedral Being Prepared

Preliminary plans for the Cathedral and correlated buildings of the Diocese to be located on the 100 acres of ground in Upper Roxborough were started last month. The architectural firm of Frank R. Watson, Edkins & Thompson has been selected by the Cathedral Chapter of the Diocese to prepare preliminary studies of the site, and the location of all buildings to be included in the vast project.

The Cathedral, as the architects are preparing their studies of the site, is to be the towering heart of the entire group. With the Lady Chapel, Carillon Tower, Chapter House and Cloisters it will form the magnet around which will cluster buildings capable of housing virtually all activities of the Diocese, and will form the center of a group of institutions which in years to come may find it advantageous to move from their present location to the site in Roxborough. When seen in the whole the completed project will be a small city in itself. There will be a Bishop's House and that of a Bishop Coadjutor, residences for Deans and Canons, the Choir School, Synod Hall, Ecclesiastical Art Museum and Library, Schools, Children's Homes, Homes for the Aged and a village of twelve houses for the necessary help around the Cathedral group, a power house, etc.

The Lady Chapel is intended to be one of the most beautiful Chapels of its kind in the world and will seat approximately 200. The Synod Hall is to be large enough for Diocesan Conventions, necessary Diocesan offices and administration offices generally. Of course, it may be years before this building will be necessary.

The Ecclesiastical Art Museum and Library will be arranged to accommodate the Cathedral Library collections of art, painting, sculpture, metal work, embroidery, etc. As a beginning the Cathedral Chapter has already accepted from one of its members, Mr. William Ellis Scull, a noteworthy collection of twenty-eight Ecclesiastical Art pieces, some of them dating back 600 years, a description of which was given in the February CHURCH NEWS.

An interesting feature of the intended Cathedral plan which the architects are considering in their studies of the site is the arrangement of the Canons' apartments, which are to be placed around a court or "quad" in the fashion of Westminster. The Choir School will have boarding accommodations for boys.

In proceeding with their preliminary studies the architects are viewing the Cathedral and its correlated group of buildings as an expression of all Diocesan activities—spiritual, temporal, edu-

cational and philanthropic. When eventually completed the numerous buildings comprising the entire group will dominate the surrounding country for miles. The Cathedral site, bounded by Ridge Avenue, the Haggy Mill Road and the new Chestnut Hill-Bryn Mawr Railroad, is approximately the geographical center of the Diocese and contains some of the highest ground between Philadelphia and Reading.

SPENCER MILLER, JR., TALKS TO CHURCH CLUB, MARCH 18

Mr. Spencer Miller, Jr., recently appointed Consultant on Industrial Relations to the Christian Social Service Department of the National Council, will address the Church Club on Monday night, March 18, in the Assembly Room of the Church House. The Club extends a welcome to all who may desire to hear Mr. Miller. The meeting will open at 8.15 o'clock. A supper will be served prior to the meeting for members of the Club and their guests. Mr. Miller before accepting appointment as a Consultant on Industrial Relations with the Church had nearly fifteen years of actual work in the industrial field as student, investigator, research worker, administrator and interpreter.

AN EMERGENCY APPEAL

In spite of the most careful economy consistent with adequate service, the Home for Consumptives ends the year 1928 with an accumulated deficit of \$3008.66, which remains to be paid.

The reason for this is the failure of the giving public in Philadelphia to give to the Welfare Federation the minimum amount asked for.

In stating this we express our loyalty to and appreciation of the splendid achievement of the Welfare Federation; and it is with the consent of the Federation and by authority of the Board of Council of the City Mission that we are asking the Church to cancel our deficit.

Please send any gift for this purpose to the Right Rev. Thomas J. Garland, D.D., President of the Philadelphia Protestant Episcopal City Mission, and specifically designate the object: For the deficit of the Home for Consumptives at Chestnut Hill.

PLEASE!

WM. H. JEFFERYS, M.D.,
Superintendent.

Schedule of Noonday Lenten Services in Central City

BROTHERHOOD OF ST. ANDREW

(Garrick Theatre, Juniper and Chestnut Streets, 12.30 Daily)

March 1.—Rev. R. N. L. Strider, D.D., Bishop Coadjutor, West Virginia.

March 2.—Rev. Wm. B. Beach, Rector, Church of Our Saviour, Jenkintown, Pa.

March 4-9.—Rev. Joseph Newton, D.D., Litt.D., Rector, Memorial Church of St. Paul, Overbrook.

March 11-15.—Rt. Rev. Charles Fiske, S.T.D., LL.D., Bishop of Central New York.

March 16.—Rev. Malcolm E. Peabody, Rector, St. Paul's Church, Chestnut Hill.

March 18-22.—Rt. Rev. Charles Woodcock, D.D., LL.D., Bishop of Kentucky.

March 23.—Rev. Floyd Tomkins, Jr., Assistant Rector, Church of the Holy Trinity.

March 25.—(To be announced later.)

March 26-28.—Rev. Francis M. Taitt, D.D., Rector, St. Paul's Church, Chester, Pa.

March 29 (Good Friday).—Rev. George C. Foley, D.D., Professor, Divinity School of Philadelphia.

March 30.—Rev. John R. Hart, Jr., Ph.D., Chaplain, Penna. Diocesan Assembly, Brotherhood of St. Andrew.

DIVINITY SCHOOL NOTES

The mid-winter meeting of the Associate Alumni of the Philadelphia Divinity School was held on Tuesday, January 22, 1929.

At the service in St. Andrew's Chapel the sermon was preached by the Rev. Edwin S. Carson, '04, Rector of Christ Church, Ridgewood, N. J.

The mid-winter banquet was served in the Bishop Stevens Library, the chairman being the Rev. Philip J. Steinmetz, D.D., '04, President of the Associate Alumni. Addresses were made by Bishop Garland, Rev. Professor James A. Montgomery, D.D., as well as by the speaker of the evening, the Rev. H. Percy Silver, D.D., Rector of the Church of the Incarnation, New York City, who spoke forcefully on "Education as the Fulfilling of Life."

The faculty of the Philadelphia Divinity School tendered a dinner to the Rev. Lucien M. Robinson, S.T.D., at the University Club, on the evening of January 21st. Dr. Robinson resigned his chair of Liturgics last June and was elected Professor Emeritus. He returned to Philadelphia to deliver a series

OLD CHRIST CHURCH (Second Street above Market, 12.30 Daily)

March 1.—Rev. John W. Suter, Jr., National Department of Religious Education, New York.

March 2.—Rev. William T. Metz, Priest-in-Charge, St. Gabriel's.

March 4-8.—Rev. Floyd W. Tomkins, D.D., Rector, Holy Trinity Church.

March 9.—Rev. Henry S. Gehman, S.T.D., Principal of High School.

March 11-13.—Very Rev. D. Wilmot Gateson, Dean of Pro-Cathedral of the Diocese of Bethlehem.

March 14.—Rev. William B. Beach, D.D., Rector, Church of Our Saviour, Jenkintown.

March 15.—Rev. Francis M. Taitt, S.T.D., Rector, St. Paul's Church, Chester.

March 16.—Rev. Frederick B. Halsey, Priest-in-Charge, St. Ambrose.

March 18-20.—Rev. Wallace E. Rollins, D.D., Professor, Virginia, Theological Seminary.

March 21-22.—Rev. Lewis Gouverneur Morris, D.D., Rector, Calvary Church, Germantown.

March 23.—Rev. William Roulston McKean, Assistant Minister, Christ Church.

March 25.—Rev. Benjamin N. Bird, Rector, St. Asaph's, Bala.

March 26.—Rev. Nathaniel B. Gorton, Rector, St. Thomas' Church, Whitemarsh.

March 27.—Rev. Francis C. Steinmetz, D.D., Rector, St. Mary's Church, West Phila.

March 28.—Rev. Percy R. Stockman, Chaplain, Seamen's Church Institute, Phila.

March 29 (Good Friday).—Rev. Louis C. Washburn, S.T.D., Rector, Christ Church.

of Bohlen lectures. On the occasion of the dinner all the members of the faculty gave testimony of deep affection for Dr. Robinson, who has been connected with the Divinity School for over forty years.

The annual lectures on the Bohlen Foundation have been given this year by the Rev. Lucien M. Robinson, S.T.D., Professor Emeritus of Liturgics of the Philadelphia Divinity School, whose subject is "Prayer Book Legislation in the American Church." These lectures were delivered in St. Andrew's Chapel of the Philadelphia Divinity School on the Wednesday afternoons in January.

ST. STEPHEN'S CHURCH (Tenth Street above Chestnut, 12.30 Daily)

March 1.—Rev. Wilbur Caswell, Rector, St. Paul's, Yonkers, N. Y.

March 2.—Rev. Richard H. Curley, Rector, St. Martin's, Radnor, Pa.

March 4-8.—Rev. Luke M. White, D.D., Rector, St. Luke's, Montclair, N. J.

March 9.—Rev. Charles Henry Long, Rector, Zion, Phila.

March 11.—Rt. Rev. Frank Dumoulin, Rector, The Saviour, West Phila.

March 12-13.—Rev. Rufus M. Jones, Haverford College.

March 14-15.—Rev. George Calvert Carter, Redeemer, Bryn Mawr.

March 16.—Rev. Joseph Manuel, Chaplain, Episcopal Hospital, Phila.

March 18-22.—Rt. Rev. Philip Cook, D.D., Bishop of Delaware.

March 23.—Rev. John L. Hady, Rector, Gloria Dei (Old Swedes), Phila.

March 25-29.—Rev. Carl E. Grammer, S.T.D., Rector, St. Stephen's.

March 30.—Rev. Robert O. Kevin, Assistant, St. Stephen's.

CLERICAL CHANGES

The Rev. Louis Wetherbee Pitt, for the past six years Rector of St. Mark's, Newark, N. J., and President of the Board of Religious Education in the Diocese of Newark, has accepted a call to the rectorship of St. Mary's, Ardmore, and will take charge on March 10. Mr. Pitt at St. Mary's succeeds the Rev. Churchill J. Gibson, who resigned last fall to become Rector of St. James, Richmond, Va. Mr. Pitt was born in Middletown, Conn., March 7, 1893. He is a graduate of Berkeley Divinity School and was ordained to the priesthood in 1919 by the late Bishop Lines.

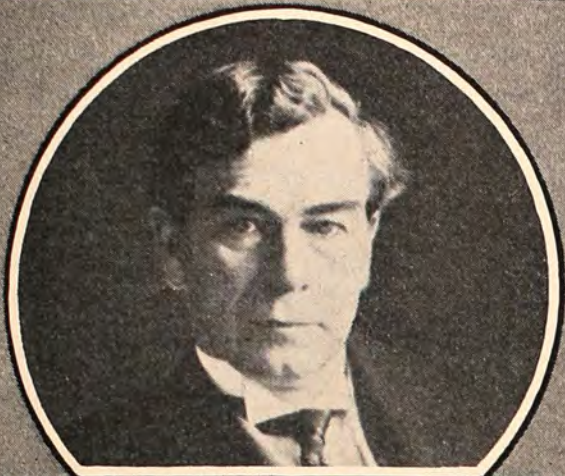
The Rev. Paul Micou, on March 10, leaves his rectorship of St. Luke's, Bustleton, in response to a call to the rectorship of St. Mark's Church, Fall River, Mass. Mr. Micou became Rector of St. Luke's in 1924, and while serving there he was largely instrumental in promoting and getting under way the Mission of the Ascension at Rhawnhurst, and during his incumbency at St. Luke's an addition to St. Luke's Parish House was built.

The Rev. Amos Goddard, for many years a missionary in China, has assumed the rectorship of St. Luke's, Newtown, in response to call from the vestry of that Parish, succeeding the Rev. Ross H. Flanigan, who resigned last fall to become Secretary of the Society of the Nazarene.

DIOCESAN LENTEN PREACHING MISSION

Six Thursday Evenings in Lent, 1929

St. Luke and The Epiphany, Thirteenth Street below Spruce



Rev. Robert Norwood, D.C.L.,
St. Bartholomew's Church, New York.
8 P. M. Thursday, February 14, 1929.



Rev. Allan Pearson Shatford, D.D.,
St. James, Montreal, Canada.
8 P. M. Thursday, February 21, 1929.



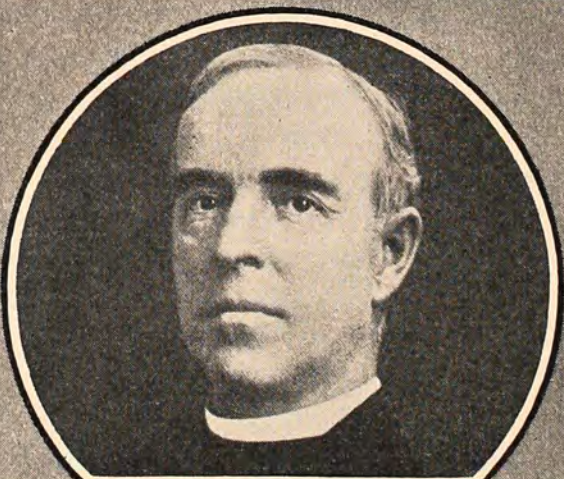
Rev. Robert Johnston, D.C.L.,
St. John's Church, Washington, D. C.
8 P. M. Thursday, February 28, 1929.



Rev. W. Russell Bowie, D.D.,
Grace Church, New York.
8 P. M. Thursday, March 7, 1929.



Rt. Rev. Charles Fiske, LL.D.,
Bishop of Central New York.
8 P. M. Thursday, March 14, 1929.



Rt. Rev. Charles E. Woodcock, LL.D.,
Bishop of Kentucky.
8 P. M. Thursday, March 21, 1929.

Under the auspices of the Diocesan Commission of Evangelism

The Church News

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BUCHMANISM

The visit of the Rev. F. N. D. Buchman to the Diocese to explain to the clergy the movement that has been named for him, but which he prefers to describe as a revival of First Century Christianity, is certain to have extensive and important results.

Such a movement as Buchmanism is timely. It is indeed one of the signs of the times; it was bound to come just at this very hour. For it may be considered as part of a larger movement of reaction from two burdens of post-war days—the increasing complexity of life, and the confusion of sex. It is altogether likely that many people are attracted to it because of its simplicity and because it bravely attempts to deal with sexual sins. It seems to the ordinary, untheologically-minded man to offer a return to simplicity in religion such as he supposes existed in Apostolic days, and a relief from the obsession of sexual temptations, which he believes religion should give him.

For the days of Rousseau have returned: men will listen to any appeal for simplicity. Many observers have pointed out that the popularity of summer camps, the efforts of people, especially men, to get back to nature by roughing it on their holidays, the revival of interest in the writings of Henry D. Thoreau, who in his hut on Walden Pond made the most complete and most famous escape from the entanglements of civilization—all these, and many others like them, are indications of a deep dissatisfaction with the complexity of modern life, where "men groan under self-inflicted burdens though the wholesome wants of life are few." So when Buchmanism advertised itself as a return to the simplicity of primitive Christianity, it instantly attracted men. How little do men trust the present guidance of the Holy Spirit when every new religious movement denies its "newness" and always insists that it is a return to something original in the early, and, presumably, uncorrupted days of Christianity!

The ordinary man welcomes Buchmanism also because of its interest in sex—in which he is and always

will be intensely interested himself. To him the sexual sins loom large and menacing. Looking despairingly at the ruins of the modern family, recoiling amazed from the brazen exhibitions of sexual irregularity portrayed upon the stage and in the novel, it is no wonder that he approves of Buchmanism's frank attempt to grapple with the situation. If Buchmanism had nothing else to offer—though of course it has—the simplicity of the type of religion it presents, and the courage it exhibits in dealing with sexual sins would commend it to men in this complex, sex-conscious age.

What the attitude of the clergy of the Diocese will be toward it does not yet appear clear. Some are wholehearted converts, a few are hostile, but by far the largest part follow the advice of Gamaliel to the Sanhedrin, recorded in the fifth chapter of Acts, "Take care what you do about these men. If this project or enterprise springs from men it will collapse; while if it really springs from God, you will be unable to put them down. You may even find yourselves fighting God!"

These modern Gamalielites are doubtful about some aspects of the movement. Some of them think it does not give sufficient emphasis to the services and sacraments of the Church. Some dislike its emotionalism. Others fear that through no fault of its own the movement will lead men to stress the monkish idea that the only sins are sexual ones, rather than Christ's teaching that the sins of the mind and spirit are as common and as bad, if not worse than the sins of the flesh. Some will not ally themselves with it because they regard it as too individualistic. These men being concerned chiefly with Christianity as a solution of the problems of our corporate life, whose souls are torn with anguish as they behold the poverty, misery and degradation of millions of their brethren, and who seek the salvation of the world from the rule of force, from the jealousy of nations, from strife in industry, and from the rivalry of races, hesitate to espouse Buchmanism because it seems to them that Christ did not call them to a life of contemplation, but to a crusade to establish a new world-order.

Still others hold aloof for other reasons. But all admit its value and commend it as far as it goes. They wonder whether they are witnessing the birth and infancy of some giant as great as that which John Wesley fathered. And remembering the sins of their fathers they humbly withhold hostile criticism, and are determined to do all they can to work with God though he moves in ways to which they are not accustomed.

HIKERS OR ONLY HOBOES?

Though they both take to the road at this time of the year there is a difference far deeper than clothes between the hobo and the hiker. Both have free time on their hands, both love the open, both tramp over hill and down dale, and both may sit together at noon-day near the spring by the side of the road, but their

mental attitude toward the journey is vastly different. The hiker usually has an objective, or at least knows where he will return. The hobo is always on the move, but he has no worthy purpose or fixed destination, and naturally gets nowhere. As a student of the vagrant tribe has said, "he has gained his freedom but has lost his direction."

Wherein he minutely resembles certain people who bring gray hairs to the head of every shepherd of souls. For on the journey of life we are plagued with mental and spiritual hoboes, who think they are on a spiritual pilgrimage when they are only bumming along the road. Some of them are men never educated for leisure, whom modern machinery and short hours of labor have given more free time than they can intelligently use. Or women, whom vacuum cleaners, and delicatessen stores, and apartment hotels have emancipated from housework; whose time therefore, like the hobo's, is their own to do with it as they please, and who thoughtlessly waste it in strenuous idleness, as the hobo does his. They read widely, but never think—thinking is hard labor. They "don't know what to do with themselves," so they make a

round of the shops and "take in a movie." They are discontented with their lives, and turn to religion. This week, they attend a Novena at St. Anne's because their nerves are bad. Next week they go to a session of the First Church of Christ Scientist for the same reason. And then they will try a New Thought meeting "to get pepped up a bit." "Ain't it wonderful?" they exclaim, virtuously supposing they are exploring the mysteries of God.

But are they explorers? Or are they only mental hoboes, just restless to be on the move, wandering without any sense of direction, changing their spiritual location as often as they can with the least possible effort? It would be a blessing if these vagrants and idlers could be rounded up during Lent, and persuaded to settle down and give their souls a home, so that they might find rest and be assured of spiritual refreshment. They are one of the unfortunate by-products of modern progress. Some day, when the schools educate for leisure as well as for work, as the Churches have always done, perhaps the mental and spiritual hoboes will decline in number as rapidly as their brethren who used to follow the railroad track.

Walk With Christ

A Meditation by the Rev. A. L. Urban

"O Master, let me walk with Thee." The first line of one of the Church's hymns.

It is prayer to know the Christ as companion and guide on the roads of life. The man who prays would know Him in fellowship, personal and near. To faith it means a consciousness as made known to the soul in Christ in a divine companionship through life's long journey.

That is a "mysticism" as old as Abraham who was "the friend of God," and as real now as when disciples walked with Christ and in Him "saw the Father."

It is of such a sense of "Divine Presence" that we are thinking. It is a large thought.

With Christ there is a sense of God in nature that may be very real and near. I am suggesting no "philosophy" of nature beyond this. It is not that nature is God, but that somehow beyond our understanding God is in nature, and that Jesus makes our sense of His presence real.

This sense of nature as somehow revealing God is very present in the teaching of Jesus. He constantly uses objects and facts of nature as symbols of the unseen and divine.

He bade men learn wisdom of the lilies and the birds, and found a great evangel in the sparrows. He taught men for instruction to observe the sower of the seed, and for the finding of immortal beauty the seeker of the pearls. He led chosen ones up a mountainside to see the glory of transfiguration and hear the Voice out of the glory. With Him in the night men learned what prayer may be.

For many of us this has a large meaning. To walk in the fields and learn of the lilies, to climb the mountain with Him! To see the lilies as He sees, to hear the birds as He hears!

There is no "strange land" where He is not, and where He will not walk with us if we ask it.

His the true "Christian mysticism," to use that much misused word. It is mysterious as everything about God must be, mysterious as we ourselves are, but real as self is real, real as God is real.

This sense of the Divine Companion comes still nearer to many souls. Not only in nature's ways, but still nearer to our conscious need may we know the Master in all the common ways of life.

Nothing in the Gospel story touches us more closely than Christ's understanding of and sympathy with the commonplace in our human life.

"Is not this the carpenter's son?" What was that but His recognition of the common life of man which the Christ shared? The manger-birth at Bethlehem, the workshop at Nazareth, the deliberate choice of poverty and lowly associations, all was but a taking on of our bare human nature. And what does that mean for those who walk these common ways and do their common tasks?

The Christ sanctified poverty, for He was poor. He sanctified the mechanic arts, for He was a carpenter. In the workshop at Nazareth He elevated the work of the hands into a daily willing sacrifice of our powers to God. He sanctified marriage by His presence and first miracle. In homes like that at Bethany He made

family life sacred and service there a divine thing. He left His touch upon all lowly things, leaving on all our common ways the imprint of divine consecration.

We put the Christ too far away in our thought, and so miss Him in our common daily life. We may meet Him and know Him, not only in stately services or by the Church's door, but in the busy marts, the factory's crowded room, on wharf and ship, in shop and school. He is there,

"And claims each worker by this sign—

I too have toiled, thy toil is mine;
I too have lived thy life of care,
And borne the burden thou dost bear.
Not now from my cross I call to thee,
But from thy side—Come learn of me."

In many of the pictures of the Christ Child a soft light pours out from the Child, brightening all spaces about Him. It is true to fact. The Christ sheds light on all the ways of life.

Suggested Prayers for Use in Good Friday Three Hours Service

[The following prayers are submitted by the Rev. William J. Cox, Dean of the West Philadelphia Convocation for publication in "The Church News" in response to requests made to Dean Cox by a number of the clergy of the Diocese—Ed.]

Prayer Before First Word

Assist us mercifully, O Lord, in these our supplications, prayers and meditations, whilst we call to memory thy Passion and thy great Love. O Lord Jesus, we beseech thee who didst endure the cross and despise the shame, draw us to thyself through thy Passion and Redemption. We bless thee for all that thou hast done for us. Thou didst die to save us. How we do not understand, but fill us with thy spirit and thy life. Reveal to us the power of the Cross by drawing our souls from earthly things. By it may we be dead to the world and living unto thee. May our hatred of all that severs us from thee be deepened and our love for thee increased. Fill us with the spirit of charity and forgiveness. Give us humility in judgment of others, make us kinder to all our fellow beings. Help us to see them in the light of thy knowledge and understanding of them. Pity and forgive us, O blessed Saviour, who art with the Father and Holy Ghost, worthy of all praise, world without end. *Amen.*

After First Word

O patient Lord, who in thy bitter pain didst pray for those who persecuted thee, saying, "Father, forgive them for they know not what they do," give us thy spirit. Deliver us from revenge and vindictiveness. May we freely and promptly forgive others, even as we hope to be ourselves forgiven of thee. Save us also, O God, from the sins of ignorance, and especially from those that would bring reproach upon thy Son, our holy Redeemer and Master. And, O Lord Jesus Christ, who endured the Cross and despised the shame, draw us to thyself. Because of the compassion which thou didst manifest upon the Cross in extending forgiveness to those who crucified thee, may we never doubt thy mercy. May our sins never keep us from turning to thee who art ever ready to receive all who truly repent. We ask in thy dear Name. *Amen.*

After Second Word

O Lord Jesus Christ, full of grace and truth, who being crucified between two thieves, didst promise one

of them believing in thee, and confessing thee, the fruition of Paradise, look upon us with that same pity wherewith thou didst behold that repentant one. Pardon us freely, and grant that we, too, may at the last hear that blessed word "Today shalt thou be with me in Paradise." Give us, we pray, the spirit of true repentance that we may both confess and forsake all our sins, and be filled like the dying thief with joy of thy forgiveness. We ask it for thy sake, O Blessed Jesus our Redeemer. *Amen.*

After Third Word

We thank thee, O God, for the revelation of Jesus Christ, in whom we have seen and felt thy love. We thank thee for His life of perfect love towards thee. We thank thee for His perfect love for His earthly mother, the love that has sanctified beyond all compare the relationships of parenthood and home. Grant us, we beseech thee, all needed grace so to live that we may honor our own parents, even as thou hast commanded us to do. And by loving ministry to our earthly loved ones, may we show forth our love to thee, and not only to those near by ties of blood, but to all our Christian brethren for the sake of Him who said "Inasmuch as we have done it unto one of the least of these, ye have done it unto me." *Amen.*

After Fourth Word

O Lord, thou hast taught us that only sin can separate us from thee and thy loving providences, make us feel that when by the consciousness of sin we are shut out from thy presence and thy favour, it is not that thy love has ceased to follow us out into the wastes of life, but sin itself has robbed our souls of the sense of thy presence. We all like sheep have gone astray. Restore us, we pray, from our wandering; bring us back to the good Shepherd and His fold. Give us again the sense of thy abiding presence in our hearts and lives, through Jesus Christ our Lord, from whose love neither life nor death nor any other creature can separate us. *Amen.*

After Fifth Word

Our Father, we believe thy Word, as we look on the sufferings of Jesus our Lord and Saviour, we know he was wounded for our transgression, that he was bruised for our iniquities, that the chastisement of our peace was upon him, and that with his stripes we are

healed. O Lord our Saviour, we believe it was for us and our salvation that thou didst hang upon the Cross. Lord, grant us grace so to believe and so to live, that thy redemption may not be in vain. Help us, too, to bear our own sufferings, that we may show by our patience and our faith that all things work together for good to them that love thee. May thy Holy presence be with us in every trial and suffering both of body and soul, and give us victory and give us peace for thy Name's sake. *Amen.*

After Sixth Word

Father, we thank thee for a salvation that is complete and able to save to the uttermost. We thank thee, O Christ, for thy victory over every temptation to turn aside from Gethsemane and Calvary. We thank thee for that complete submission to the Father's will which could say "Not my will but thine be done." We thank thee for that fulfilling of thy Father's plan and purpose, which could enable thee to say, "IT IS FINISHED." O God, may we never look away from the Cross to others. May we never hope to be saved by our own merit and work. Make us know and believe that our salvation was wrought out on Calvary's Cross. As we work out our own salvation from day to day in fear and trembling, we pray thee work in us

that which was made perfect and complete upon the Cross of Calvary. Grant that we may so gain the victory over sin and evil, that at the end we, too, may say, "It is finished, I have fought a good fight, I have kept the faith, I have run the course," through Jesus Christ our Lord. *Amen.*

After Seventh Word

Lord, thou hast made us for thyself, and our restless spirits cannot be at rest, until they find thy peace. As Jesus Christ lived in thy Holy Presence, so we would live. As he committed his soul at the last into thy hands, so we would commit our souls to thy eternal care. Keep us evermore, we pray thee, beneath the sleeve of thy mercy, so that we may never depart from thee, but that through life's long day may we walk with thee, and find at "eventide it shall be light." Father, into thy hands we commend our spirits. We know that thou art able to keep that which we have committed to thee against that day in which we shall meet our Calvary. Keep us in that hour from falling. Present us faultless before thy presence with exceeding joy, through redeeming faith in Jesus Christ our Lord, who died that we might die to sin, and rose again that we might be born to everlasting life, O Jesus our Saviour and Redeemer. *Amen.*

REV. FRANK N. D. BUCHMAN ADDRESSES CLERGY GROUP HERE ON "BUCHMANISM"

Frank N. D. Buchman addressed a special meeting of the clergy in the Church House on Tuesday afternoon, February 5th, and explained the work done by him and his followers along practical evangelistic lines. Over 150 ministers attended. The Rev. Samuel M. Shoemaker, Jr., rector of Calvary Church, New York City, was unable to be present on account of illness. Mr. Buchman asserted that there is nothing new or startling in their endeavor but said that it simply tries to present Christ to men as an abiding Presence with redemptive power. Anything that blurs man's spiritual vision is sin which must be removed if the individual is to be in complete harmony with God. With sin confessed there comes an assurance of divine forgiveness; with the sense of forgiveness comes the ability to help others meet and overcome similar problems.

The Rev. David T. Eaton, a member of the clergy Staff at Calvary Church, spoke briefly of the activities at Calvary where, every Thursday evening, there is a gathering of people—usually about 150—who come to witness to the influence of Christ in their daily lives.

Mr. Lawrence Lee, of Washington, D. C., described the "House Parties" where groups meet for several days at a time to discuss frankly fundamental religious issues, and to find, in an exchange of

experiences, a new meaning of Christian faith and practice. It was at one of these "House Parties" in Holland that Baron Godfrey van Wassenauer and Junkheer Eric van Lennep first came in contact with Mr. Buchman and were so helped that they have been going about explaining the movement to others. Mr. van Lennep recently returned from a most interesting trip to South Africa. He and Baron van Wassenauer addressed the clergy and told how they and their families had found that Christianity is really related to daily life. Mr. McGee Baxter, a young business man, reviewed his own reactions to the movement and stressed the fact that a dynamic faith must find expression in taking the story of Christ's redemptive power to others.

Following these very informal presentations a number of questions were asked concerning the "confessions" mentioned, especially those made at "House Parties." Mr. Buchman replied that nothing was discussed in mixed groups to which anyone could take exception. He referred to the criticisms so often made that the matter of "sex" enters too largely in their work. This he denied and pointed out that while the sins of the flesh are not to be discounted and must be reckoned with nevertheless, sin in any and every form is what they try to help people meet and conquer.

In the evening Mr. Eaton and Mr. Buchman spoke at the mid-winter meeting of the West Philadelphia Branch of the Sunday School Association in the

Parish House of the Memorial Church of St. Paul, Overbrook. Over two hundred Church School leaders were present. The Rev. J. Jarden Guenther, President of the Association, presided and introduced Miss Olive Jones, Director of Religious Education of Calvary Parish, who made the principal address. Miss Jones, who is also a member of the staff at New York University, reviewed the ordinary problems of work with children and young people. She told how she and her associates are dealing with them and laid emphasis upon the need for consecrated teachers as the most important factor in religious education.

The meetings for the clergy and the Association were arranged by a Committee of Ministers composed of the Rev. Floyd W. Tomkins, the Rev. Joseph Fort Newton, the Rev. William T. Metz and the Rev. J. Jarden Guenther, in order that first-hand information might be had of a movement attracting so much attention in the Church.

A Tiny Japanese boy in western Nebraska, writing to Bishop Beecher, neatly summarizes his own recent news and that of most of us: "Dear George Allen Bishop Beecher: I am writing a few lines to let you know that we are well and hope that you are the same. How are you? I am just fine now it is cold. In here many people get a flu. Did you get a flu. I get a flu and I stay home one week. But we are all right now."

HOLD MEMORIAL SERVICE FOR MRS. VAN RENSSELAER AT SEAMEN'S INSTITUTE

A service was held on Ash Wednesday in the Chapel of the Redeemer at the Seamen's Church Institute, 211 Walnut Street, in memory of Mrs. Alexander Van Rensselaer, whose death occurred on February 10.

The Rev. Percy R. Stockman, Superintendent and Chaplain of the Institute, officiated. Members of Mrs. Van Rensselaer's family, members of the Board of Managers, representatives of the Auxiliaries, and the staff and employees of the Institute, together with a number of seamen, attended the service. The Chapel was filled. The hour of service was 12.30 to 1.15.

Mrs. Van Rensselaer was a Vice-President of the Seamen's Church Institute and one of its founders and first benefactors. Her interest and generous gifts were a constant source of encouragement and support to its work.

Writing in the *Crow's Nest* of the passing away of Mrs. Van Rensselaer, the Rev. Mr. Stockman said:

"Mr. and Mrs. Van Rensselaer were so much one in their thought for the Institute,—and this was so typical of their life together and their every association,—I crave some way of expressing to him the deep sympathy engendered by this great sorrow.

"I like to think of Mrs. Van Rensselaer, and our kind President attending service in the old Chapel of the Redeemer at Front and Queen Streets, on an occasional Sunday evening, sitting in the pews with the men and giving their encouragement to the preacher; and such an association will ever remain a precious memory in connection with the Chapel of the Redeemer in the new building of the Institute. For just a year ago they attended together one of our noon-day services during Lent. It was inspiring to have them, as on all other occasions. Mr. Van Rensselaer will seem nearer and dearer than ever, now; and our prayers and thoughts will follow Mrs. Van Rensselaer into that life which looms all the brighter, since she has entered in."

G. F. S. CANDIDATES' FORUM

The Forum for Candidate leaders was held on Thursday, February 4, in the Churchwomen's Club. A simple supper was served followed by a talk by Miss Helen Murphy, Head of the Children's Occupational Therapy work at the Pennsylvania Hospital. There was an exhibit of hand work giving new ideas to those working with children and Miss Murphy had specimens of her own work, which were most helpful.

Miss Denniston gave a report of the National Candidates' Meetings in New

York, on February 1 and 2, at which many new ideas were discussed. Miss Beatty, Chairman for Service to the Church, summed it all up by telling about the Diocesan Institutions and their needs and how the children could help them.

About fifty workers attended and great appreciation was expressed for the suggestions and helpfulness of the Forum.

CHURCH MISSION OF HELP WORK SHOWS FINE RESULTS

The worth-while work which the Church Mission of Help is doing in the Diocese and the interest and support which its efforts merit are disclosed from a survey of its annual report for the year 1928. During 1928 sixty-three more girls who appealed to the organization for aid than in the previous year, and twenty-four more girls, whom it was thought no longer needed guidance, returned to the Church Mission of Help for further guidance.

In calling attention to this circumstance the report says that with the same budget as in 1927 the increase in work has only been possible because the Church Mission of Help had the co-operation of the City Mission in both a spiritual and financial way. Gratefulness is also expressed in the report to Mrs. Charles E. Tuke, of St. John's, Lansdowne, for her invaluable co-operation during the year.

"The long-discussed protective agency for girls, and a referring bureau," the report adds, "have not yet been born, owing, we feel, to the failure of the Welfare Drive for 1929, so we and the Big Sisters are in control of the field of girls' work."

Following are several examples presented in the report of the many problems which the organization has tried to solve during the year:

"One girl, under our supervision for six years, is in her second year of the School for Social Work."

"One girl, graduated from high school in June, is now employed as a stenographer, and has recently announced her engagement."

"Edith, whom we have supervised through high school, employed as a stenographer, married recently."

"Freda, who was forced to marry the father of her baby, was very unhappy, finally left him and placed her baby. She had wanted for a long time to become a nurse, and after her domestic difficulties were straightened out we were successful in having her admitted to a hospital from which she will graduate in a few months. She is considered by the hospital to be a very successful and competent girl, and we find her a very happy one."

The statistical report shows in detail

the considerable amount of work done during the year. From 1927 there were 88 cases pending. In 1928 there were 161 new cases and 84 old cases reopened, making a total of 333. Of this total 228 were closed with 108 cases still pending at the beginning of the new year of 1929.

Religious affiliation of the 161 new cases in 1928 were: Episcopalian, 50; other Protestant, 97; Roman Catholic, 11; Greek Catholic, 2; Jewish, 1.

Types of cases were: unmarried mothers, 53; unadjusted girls, 30; preventive, 39; delinquent, 21; miscellaneous, 18. These had been referred to the Church Mission of Help by Board of Education, 1; social agencies, 75; ministers, 25; courts, 19; hospitals, 24, and private individuals, 17. Of the 161 new cases the number of white totaled 136 and colored 25. Those American born were 148 and foreign born 13.

In "Disposition of Cases" the report shows the following summary:

Employment found, 50; clothes bought, 34; clothes given, 27; layettes given, 9; hospital care, 25; prenatal care, 3; dental care, 22; medical care, 34; glasses bought, 5; surgical belt, 1; mental examination, 8; convalescent care, 7; boarding homes found, 20; admitted to institutions, 3; temporary shelter, 17; vocational guidance, 1; business course, 1; adjustment in family, 4; married, 3; births, 1; baptisms, 2; confirmed (at convent), 1; transportation furnished, 4; aid, 6; court petition filed, 1; sent to convent schools, 7; sent to House of Detention, 1; vacations, 17; board paid, 54; religious affiliation strengthened, 4; recreation and lunches, 219; Christmas gifts, 77; Christmas cards, 33; candy sent, 5; prayer leaflets sent, 82; letters sent, 2418; visits in office, 631; visits out of office, 1902; clothing donated from Diocese, 55, and from other sources, 276.

The officers of the Church Mission of Help are: Honorary President, The Bishop; President, Rev. Gilbert E. Pember; Vice-President, Dr. William H. Jefferys; Treasurer, Mr. Joseph Wayne, Jr., and Executive Secretary, Miss Dorthea Emlen.

During the year a survey of the organization's work was made by Miss Harris, of the Council of Social Agencies, and an itemized report of relief expenditures was given her, but up to the time the annual report was submitted no report of her findings had been received.

Is a doctor appreciated by the Liberians? Dr. Maass, attached to the Holy Cross Mission, reported no less than 509 treatments on one day not long ago. Last year his patients were counted in hundreds, now in thousands. In a recent month there was an average of 150 patients treated every day.

Consecration of Emmanuel Church, Kensington

The consecration of Emmanuel Church, Kensington, by the Bishop of the Diocese on the morning of the First Sunday after the Epiphany, January 13, 1929, formed one of the most important services in the entire history of the parish. It naturally recalled the consecration of the nave and chancel of the old church by Bishop Onderdonk in 1837 and of the transepts by Bishop Alonzo Potter in 1855.

The first order of the day was the confirmation of a small class and that being ended Bishop Garland was met at the south entrance to the church by the choir, rector, church wardens and vestrymen. The Bishop knocked three times on the door and was admitted and the procession passed up the central aisle to the chancel repeating the Psalm XXIV. The Bishop, seated in his chair within the sanctuary, caused the Instrument of Donation to be read and presented to him by the junior warden, David MacCreight. This was then placed upon the altar and the consecration proceeded, the Sentence of Consecration being read by the Rector, Dr. Tarrant. The Bishop then proceeded with the Communion Office and preached a most appropriate sermon from Haggai II:9, "The Glory of this latter house shall be greater than of the former, saith the Lord of hosts."

The congregation was large and the interest intense, for this great service marked the climax in the revaluation and reclamation of one of the old parishes of Philadelphia. Located on the site of the ancient village of Shackamaxon (meaning the Place of Kings), which existed long before William Penn received his Colonial grant of Pennsylvania from King Charles and close to the spot where he made one of his treaties with the Indians—Penn Treaty Park—it is not improbable that the first service of the church in what is now the City of Philadelphia may have been held somewhere near the present location of Emmanuel Church. Certain it is at all events that this is the oldest inhabited section of the city. Emmanuel, however, does not represent the earliest effort of the Church in the Kensington District, for about a decade before a parish known as Holy Trinity is said to have been established on Queen Street (now Richmond Street) but after a comparatively short and turbulent career it faded out and disappeared to be succeeded by the present parish.

The consecration completed and crowned ten years of intensive effort. In 1919 the old church building, owing to faulty structure, was a complete wreck and the congregation was in



about the same condition. No funds were in sight to either repair the old structure or erect a new one. Today a substantial church building in Gothic style of Germantown stone trimmed with Indiana limestone, well furnished and fitted to accommodate a congregation of about 300 has been provided and paid for, the plant being conservatively valued at upwards of \$75,000. Toward this splendid result the Diocese and several church societies contributed generously and the people of the parish gave far in excess of what was expected of them.

Serious defects recently discovered in the old charter have been bolstered up under the remedial act of 1874 and "to make assurance doubly sure" in view of certain legacies willed to the parish a new charter was secured.

The church property apparently had never been accurately surveyed since divergent measurements appeared on various city maps and the lot was described in the old deeds as 92 feet two inches fronting on the west side of Marlborough Street between Prince (now Girard Avenue) and Duke (now Thompson Street) streets with no point of departure or termination taken into the reckoning. This has now been surveyed by the proper city authorities and correctly mapped so that the borders of the property are now well defined and the title has been insured by the Real Estate Land Title & Trust Co.

Previous to the issue of the above title insurance policy a conditional ground rent placed upon the property in the early days by the then Accounting Warden, Thomas Powers of Powers-Weightman-Rosengarten Co., and evidently designed to fix a certain type of churchmanship on the parish, was terminated

by a quit claim deed joined in by all the Powers heirs, and a like deed made by the officers of a church society to which the conditional ground rent had been turned over in trust. Thus this cloud that had hung over the property for the best part of a century was finally removed and the title clarified. During these eventful ten years the amount of the perpetual insurance on the property has been almost doubled.

Perhaps the most progressive and promising item of this ten-year program has been the establishment of a trust for the parish with the Pennsylvania Company for Insurance on Lives and Granting Annuities for, by the terms of this instrument, several bequests made to the parish have been turned over to this company for investment, and a one-third residuary interest in a large estate will eventually be so placed and all hazard of loss to the parish through mismanagement or otherwise is thus removed. The establishment of an endowment fund for the parish that will insure its continuance notwithstanding changes of population has been a crying need and is now well begun. It is hoped that many in the city and elsewhere who have benefited by the ministrations of Emmanuel Church will provide for memorial or other bequests that will add materially to this fund. It is confidently expected that by the expiration of the century from the incorporation of the parish a substantial endowment will thus be provided.

At three o'clock in the afternoon the ninety-third anniversary of the incorporation of the parish was observed and the special preacher at this service was the Rev. James Monroe Collins, M.A., Rector of the Church of the Atonement, West Philadelphia. The speaker dwelt

upon the missionary enthusiasm that had marked the career of the parish as evidenced by John Liggett, an old Emmanuel boy, who was the first priest of the church to enter Japan, and Bishop Auer, of Liberia. The missionary zeal was as great at home, for the parish aided in the establishment of so many parishes in that section of the city that it has earned the title of mother church of Kensington.

At the close of the service a member of the vestry presented the rector with a purse of gold from the congregation as an appreciation of all that had been accomplished in the past ten years.

A. O. T.

ST. MARY'S, WAYNE

Under the auspices of the Woman's Auxiliary, a most successful Parish Supper was held at St. Mary's Church, Wayne, on Wednesday, February 6th. There were about 190 members present. After supper old-time songs were sung, in which all heartily joined. These were followed by two short plays. The evening finished with the "Evolution of the Dance," from the minuet to the latest modern steps; these were danced in the costumes of the period and caused great merriment.

Tennessee has a new diocesan officer in the person of Mrs. William Marsh, who is now dean of rural women. She has been practically that for some time. The office has been created to match the work. One of her objectives is to see that every family in her "jurisdiction" has *The Spirit of Missions*.

PHILA. DIVINITY SCHOOL'S MEDICAL LECTURES COURSE SPEAKERS FOR MARCH

One of the most outstanding features of the school year at the Philadelphia Divinity School which merits attention of all our Church people and graduates of the school, is the course of Medical Lectures by speakers who have been coming to the school from the faculty of the Medical School of the University of Pennsylvania.

These lectures are held on Tuesday evenings of each week. They have been going on since the latter part of October. Each subject has been presented by a specialist. It is the expressed desire of the Divinity School that graduates of the school who are interested in the work the school is doing along this special line may take advantage of the opportunity to attend the lectures.

There are but three more lectures before the course will conclude. On Tuesday evening, March 5, Dr. Robert Kimbrough, Associate in Obstetrics and Gynecology at the University of Pennsylvania, will speak on "Some Gynecological and Obstetrical Points of Interest." On Tuesday evening, March 12, the lecturer will be Dr. Edward Lodholz, Isaac Ott Professor of Physiology, Graduate School, University of Pennsylvania. His topic will be "Physiology of Personality." Dr. Lodholz will also lecture on the last night of the series, Tuesday, March 19. All the lectures are illustrated.

Arrangements are being made to have Professor MacFarland, from the Pathology Department, speak in the near

future to the students and alumni on the subject of cancer.

Since the beginning of the lecture course in October the speakers have been Dr. William G. Leaman, Jr., School Physician; Dr. Francis Packard, Professor of Medical History; Dr. P. S. Pelouse, Associate in Urology; Professor Charles Burr, Professor of Mental Diseases; Dr. A. Light, Physician-in-Charge Narcotic Wards, Philadelphia General Hospital, and Associate in Physiology, Medical Department, U. of P., and Physician-in-Charge of all U. of P. teams, and Dr. Henry D. Jump, Consultant Physician of the School.

HOLY TRINITY PARISH

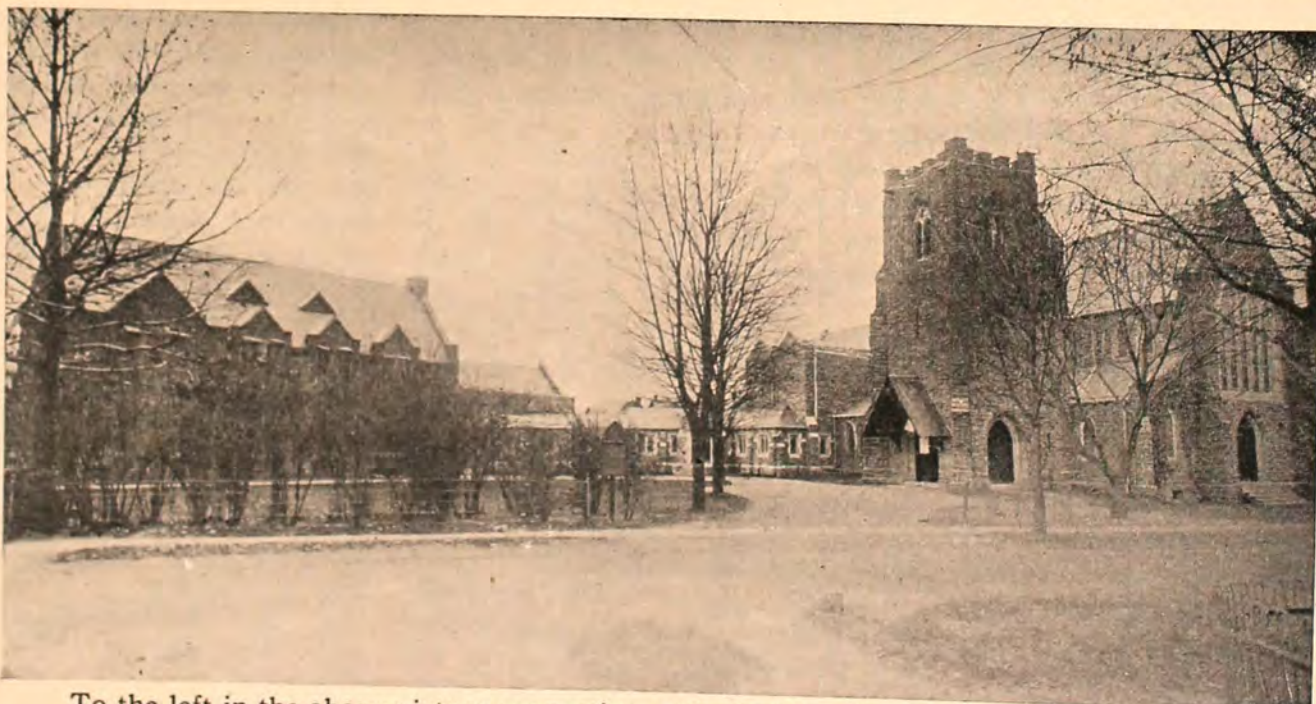
TO MARK DR. TOMKINS'

THIRTIETH ANNIVERSARY

Sunday, March 3, marks the Thirtieth Anniversary of the Rectorship of Rev. Floyd W. Tomkins, D.D., at the Church of the Holy Trinity, Rittenhouse Square, Philadelphia. The Parish will observe the occasion with special services. At the morning service the sermon will be preached by the Rt. Rev. Charles L. Slattery, D.D., Bishop of Massachusetts. In the evening, at 8 o'clock, the congregation of the three Chapels and their choirs will unite with the mother Church in a special Anniversary Service. As the date falls in the middle of Lent, the reception which the Vestry and the Parish have planned in honor of the occasion will be postponed until after Easter.

Love's old method is good enough for modern needs.

Church and Parish House, Good Shepherd, Rosemont



To the left in the above picture connecting with the Church is shown the Parish House in which a Church Day School, it is announced, will be opened next fall. The Rev. D. Carl Colony, assistant to the Rector of the Good Shepherd, is to be Headmaster, and religious instruction will be under the supervision of the Rector, the Rev. Charles Townsend. Free use of an eleven-acre tract on the estate of Mr. Stanley G. Flagg for a school athletic grounds has been given the School by Mr. Flagg.

WIPING OUT OF CRIME RESORT MARKS GALILEE MISSION'S ANNIVERSARY

After a battle of more than fifteen years to eradicate three of the most notorious headquarters for vice and crime in the immediate vicinity of its field of work, the Galilee Mission, through the gift of one of our laymen, has obtained possession and ownership of the last of the properties.

Announcement of the gift and of its conversion into a centre for Christian work among children, under the direction of the Mission, was one of the features of the commemoration of the Thirty-second Anniversary of the foundation of Galilee Mission, which was celebrated with appropriate ceremonies in the latter part of January.

The property which for so long has resisted the efforts to block its being used for lawless purposes was purchased by Mr. George F. Tyler, a member of St. Paul's, Ogontz, who donated it to Galilee Mission for its uses. It is located at 815 Wood Street, directly across the street from Galilee Home, the new building which the Diocesan Campaign for Missions and Institutions made possible and which is also being used for the new Industrial Department of the Mission. The Galilee Home, it will be recalled was dedicated to its purposes by the Bishop on January 14, 1928. The site of the other two of the three properties which the Mission fought to wipe out of existence is now the site of the Galilee Home.

Three nights, January 26th, 27th and 28th, were set aside for the Thirty-second Anniversary celebration. The gatherings on the several nights gave many striking evidences of the far-reaching results which have marked the work of the Mission since its foundation in a house at Ninth and Carlton Streets until it has now developed into the largest Rescue Mission for Men in the whole Church. Men from many parts of the country who entered the doors of Galilee years before broken and homeless and sin-sick were present during the Anniversary and told of the new life in Jesus Christ they had found through their conversion in Galilee Mission.

In the limited space of this article it is impossible to describe adequately the many incidents of the Anniversary. One of these was a man, now a respected and outstanding member of the Church in a western city who was converted thirty years ago in the old home of Galilee Mission, and who commemorates the anniversary of his conversion each year when the Mission holds its anniversary. This year was the first visit he had made to Galilee in the thirty years since he went from its doors a converted sinner, and he gave testimony

to what his conversion had meant to him.

On Saturday night, January 27th, the Anniversary speakers were the Rev. Louis C. Washburn, Rev. Floyd W. Tomkins, Sr., Rev. Stanley V. Wilcox, Dr. William H. Jefferys, Mr. William A. Lippincott, Jr., and Mr. Wayne B. Hughes. The choir of Old Christ Church furnished the musical part of the program. Sunday night, the 27th, the speakers were Mr. George W. Wilkins, Superintendent of the Mission; Rev. Robert R. Windley, Chaplain; Mr. Albert Volz, Mr. Hugh Kelso, Mr. William J. Crawford and Mr. Philip Harvey. The speakers on the night following were the Rev. L. N. Caley, who was one of the founders of the Mission; Rev. George H. Toop; Rev. C. Herbert Reese and Mr. Edward H. Bonsall. The choir of St. Matthew's Church also took part in the Monday night celebration.

The Annual Report of the Mission, copies of which will be sent to any person interested in the outstanding work being done at Galilee Mission upon application to Mr. Wilkins, gives numerous and striking outlines of the worthwhile results of the Mission's work. Chapel attendance in 1928 totaled 26,482, an increase of more than 2000 over the previous year. During the year 65,394 meals were served. Of these 50,137 were given for labor or free. The total meals served represented an increase of 6000 over the same period of the previous year. Lodgings were provided for 37,922, an increase of nearly 3000 over the previous year. Work outside the Mission was obtained for 716 men. In addition work was given to 4654 men in the Mission. The Sunday School has an enrollment of more than 200, of which about two-thirds are colored.

ALTERATIONS IN CHURCH HOUSE ROOMS INCREASE FACILITIES FOR MEETINGS

Recent changes made by the Property Committee of the Diocese to the two large first floor rear rooms of the Church House have been completed and many commendations are being given on the improvements which have resulted from the changes. The massive brick partition which stood between the two rooms was removed, resulting in merging the two rooms into virtually one room capable of seating more than 150 persons and where meetings now may be held away from the noises of the street. The large speaker's desk which formerly stood in the center of the large front room parallel with the south wall has been moved to the rear of the new single room, enabling speakers to face their audiences. By opening the sliding doors between the new single room and the front room it will be possible in case

of unusually large meetings to throw the entire first floor into one meeting room capable of seating approximately 250 persons.

In making the alterations the Property Committee acted on the request of the officers and other members of the Woman's Auxiliary of the Diocese. The entire cost of the changes amounted to \$1135. Contributions will be gladly accepted by the Bishop or the Property Committee from any who may desire to give something towards meeting the costs.

REV. T. R. LUDLOW LEADS CONFERENCE ON ADULT RELIGIOUS EDUCATION

The Rev. Theodore R. Ludlow, D.D., Secretary of the Adult Division of the National Department of Religious Education, met with our Diocesan Department of Religious Education, on February 18, and conducted a Conference with a group of leaders on Adult Religious Education.

He described the policy of the National Department in stimulating Religious Education as "that process by which a parish deliberately gathers *all its members* so that through fellowship of thought in groups each individual will have spiritual growth." Spiritual growth means growing in knowledge about God, stimulated by worship which helps to set values. Religious Education is a process continuing throughout life.

Confirmation is the beginning of Adult Education, continuing so that those confirmed may "daily grow in grace." The greatest undeveloped resources of our Church, today, he said, are our Adults. We are a "teen age" Church, the majority of our people being children as far as spiritual growth is concerned. Religious Education is the integration of the individual to life as a whole, not the acquisition of facts. Religion is needed to give value to facts. Group study, corporate discussion, creative adventurous living (for the best that lies just ahead of us) were stressed as methods in this more comprehensive view of Religious Education.

Subsequent discussion on various points in the address showed keen interest in the subject and a committee consisting of Mr. Easton, Dr. Neville, Dr. Rorer and the Director of Religious Education was appointed to present to the Department recommendations as to "Next Steps" in Adult Religious Education.

On the site of Robert G. Ingersoll's home in New York City now stands the Gramercy Park Hotel. The New York Bible Society recently placed 200 Bibles in that hotel. Incidentally it is where the Presiding Bishop lives.

New Out-Patient and Men's Dormitory Buildings at Episcopal Hospital

The new Out-Patient or Dispensary Building of the Episcopal Hospital and the new Men's Dormitory, both of which were included in the Five-Year Diocesan Campaign for Missions and Institutions inaugurated in December of 1926, are now rapidly nearing completion.

In this issue of THE CHURCH NEWS, illustrations of the new buildings are presented as they now appear. The out-patient building is further advanced than the dormitory structure. Some finishing touches are yet to be made to the exterior of the former. Meanwhile the Hospital management is busily engaged in arranging for the installation of the necessary equipment. Within a comparatively short time it is expected the unit will be ready for use, and the Hospital then will be able to vacate the antiquated and inadequate old Mission property which for more than twenty-seven years has been serving as an Out-Patient department. The dormitory building, it is expected, will be finished by June.

In making this announcement of the progress that is being made in providing for the pressing needs of the Hospital as represented by these two new units, the attention of all our church members and especially those who are interested in the work the Hospital is doing is directed to the fact that additional funds are needed to help meet full payments for the new buildings and their equipment. It will be recalled that the goal of \$3,500,000 set to meet all the needs of all our Missions and Institutions in the Five-Year Program, was not realized by approximately \$1,500,000. Hence in making allocations to the various items it was necessary to pare down the appropriations to these various items proportionately.

The necessities of the situation at the Hospital demanded the completion of the Out-Patient building and the new Dormitory, and construction has proceeded with faith that the costs of the finished units will be met by further contributions from many of our church members and others who know the great service which the Hospital is rendering in the name of the Master to thousands of the sick poor. The Bishop will be glad to confer with any friends of the Hospital who desire to assist through their contributions in meeting the needs of the hospital in any way.

Completion of the new Out-Patient building will give our Church Hospital possession of one of the most complete and up-to-date Dispensary buildings in the whole country, and will enable the Hospital to render more than three times the measure of service to suffering humanity it has been able to do in the



Out-Patient Department

crowded, cramped and inadequate old building it has been using for so many years.

The old building on Huntingdon Street, east of Front, was erected in 1882 as a Mission. In 1902 it was converted into an Out-Patient department. Years ago it became entirely inadequate to meet the demands of the increasing service which the Hospital was rendering to the sick poor. In recent years this service has averaged more than 100,000 patient visits a year.

While the quality of service given by the Hospital in the old building has been always of the highest type possible, the necessities of the increasing demands for a larger service made it impossible to maintain that record without a larger building and modern equipment. In the new building this is now made possible by reason of the United Diocesan co-operative effort in the Campaign for Missions and Institution, and our Hospital, when the new building is opened, will be able to care for 300,000 patient visits a year, and the facilities for treatment will comprise the most modern up-to-date dispensary equipment.

In addition to the progress being made on the New Dispensary Building, now so nearly completed, work on the new dormitory building also is being rapidly pushed. This building will enable the Hospital to have a proper place for its male employees, and end the existing necessity of housing them in poorly ventilated and otherwise unsanitary quarters in underground basement rooms.

The new Dispensary Building is conveniently located with the main entrance facing Huntingdon Street. It has a frontage of one hundred and thirty-

eight feet and is connected with the main group of Hospital buildings by underground and overhead bridges, bringing the work of the various clinics in close proximity to the main Hospital.

It is of three stories and basement, with provision for additional upper stories. The story heights are approximately fifteen feet, with suspended ceilings giving a finished ceiling height of approximately twelve feet. The furred-in space between the ceilings and the floor slabs above provide space for piping, ventilating, etc.

The structure of the building is reinforced concrete, with reinforced-concrete floor arches, constructed of the floor dome type. The building walls are of red brick veneer with eight-inch cinder concrete back-up block. Indiana limestone trim is used as corner quions, sills, lintels, cornice, balustrade and elsewhere. A granite base course extends from grade to the sill height of the first floor windows. Exterior windows of frame are of the double hung type. The entire roof of the building is finished in red quarry tile over guaranteed felt and asphalt roof.

The interior of the building is finished after the highest type of hospital construction, consisting of flush type steel door frames, flush wood type hospital doors. Barred light openings in the interior partitions, consisting of steel flush type frames and wood sash, are extensively used. Corridors and toilets are wainscoted with Napoleon grey marble, five foot, eight inches; the rooms of the Physio-Therapy Departments are wainscoted to a height of nine feet. Floors throughout are of two-tone terrazzo, with the exception of the Operating

Rooms and other special rooms, where the finished floor is of special manufactured French grey, flint type. Flush type cove base is used throughout.

The first floor will furnish accommodation for the Social Service Department, Record Rooms, Pharmacy, Men's Surgical Dispensary, Women's and Children's Surgical Clinic, Operating Rooms, Skin Clinic, Administration and Staff Rooms. The Pharmacy is planned to give facilities for handling the drug work of the entire institution.

The second floor will accommodate the Eye Department, with space for treatment, refraction and dark rooms. The Ear, Nose and Throat Department will be equipped with a sound-proof testing room, treatment and operating rooms. Ample room is provided on this floor for Social Service, also rooms for Medical, Children, Diabetic, Neurological and Chest Clinics.

The third floor will provide accommodations for Dentistry, X-Ray, Pathological Laboratory, Genito-Urinary, Orthopaedic, and a well-equipped department for Physio-Therapy with rooms for Gymnasium, Scotch Douche, Whirlpool Baths, Photo-Therapy, Violet Ray, Massage, etc.

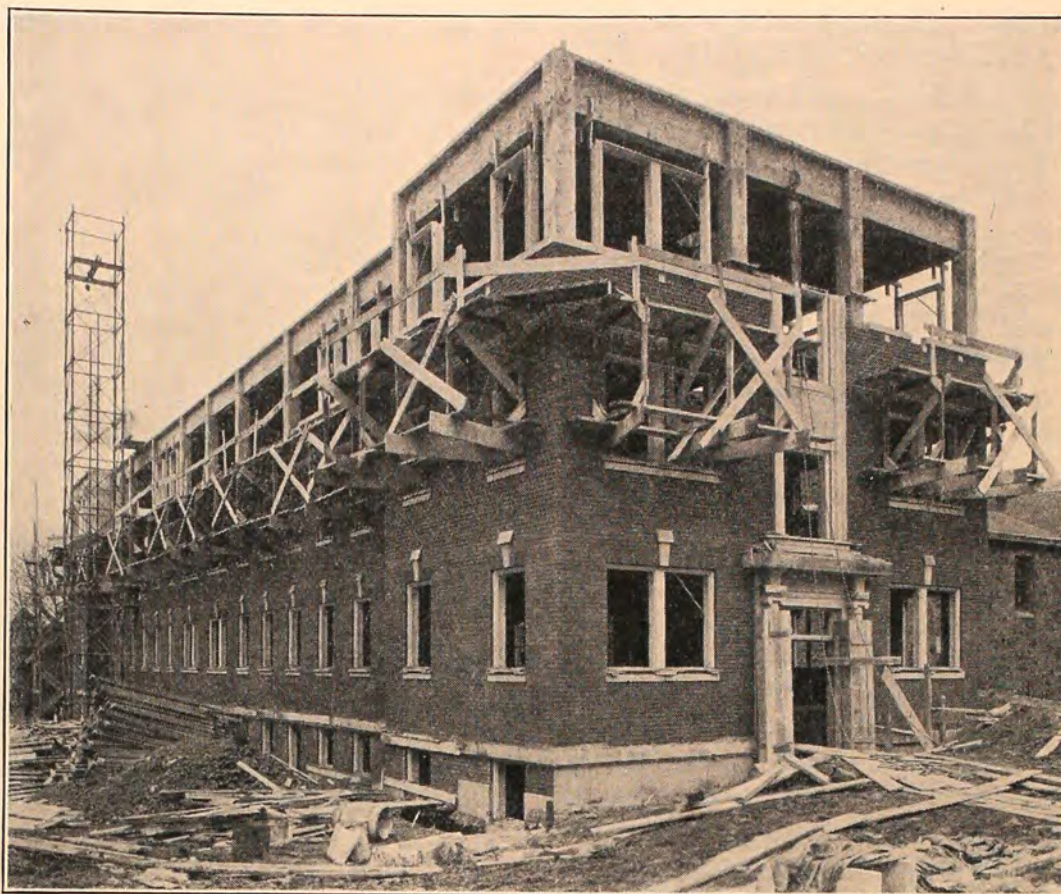
Among the many other departments to be provided for will be a Heart Station with Electrocardiograph, Desensitization Clinic, rooms for educational training furnished mothers in infant feeding, Diabetic and Diet Teaching, Dental Hygiene, Schick Clinic, and Health Inventorium.

While the construction and equipment of the building is intended primarily to furnish care for the sick poor who are unable to pay their own way, provision also will be made for special clinics where patients of modern means may receive treatment.

The building and equipment will cost approximately \$450,000. It is being built by the firm of Day & Zimmerman from plans prepared by Stewardson & Page, Architects, with Dr. S. S. Goldwater as Consultant.

The Dormitory building for male employees, now under construction, is of reinforced-concrete design. The exterior is brick and limestone. It will comprise three stories and basement, 151 by 35 feet, and will house 100 men. One feature is that nearly every room is a single room. Wash rooms on each floor will be equipped with the latest design in showers, lavatories, etc., the floor and walls of tile and marble. The lobby on the first floor will have terrazzo and marble floors and marble wainscot. The basement will be used for recreation rooms.

It is expected this building will be completed and ready for occupancy about June of this year. The cost of building and furnishing will be approxi-



Men's Dormitory

mately \$100,000. Robert L. Gill is the architect with Stewardson & Page as consultants, and Barclay White & Co., the contractors.

These two new buildings are but beginnings in meeting the needs of our Hospital for material equipment which will enable it to maintain its position among the first-rate hospitals of the country.

One of its present great needs is a Maternity Building. It is without facilities for this type of service at the Hospital. There is also great need for a Children's Department. Until the Diocesan Campaign for Missions and Institutions, virtually all the constructive building work at the Hospital since 1882 had come from trust funds or through individual benefactions from a *very few* devoted communicants of the Church. In 1926, largely through the generosity of one devoted Churchwoman, it was possible to provide an addition to the Nurses' Home. The only new construction prior to that time was more than twenty years before when the Isolation Pavilion, now used partly as a Children's Ward, was erected by one layman as a memorial to his wife.

Through the Diocesan Campaign for Missions and Institutions there came into operation a wider sharing in the obligations resting upon all as members of the Church in seeing to it that their hospital is so equipped that it will compare favorably with other great hospitals and be enabled to do its work under conditions demanded of modern hospital service.

Since its foundation as a venture of

faith seventy-eight years ago the Episcopal Hospital has carried on its work of ministering to the sick and the diseased and the injured with rare devotion and unwavering fidelity, and all in the name of Him Who healed the sick, cleansed the leper and made the blind to see. The Thanksgiving Day Offerings in the churches, which approximates about \$30,000 really represents all our people have been giving to the Episcopal Hospital outside of those who are participants in the Diocesan Campaign Fund. These Offerings on Thanksgiving Day only help to pay a part of the annual maintenance costs of the Hospital, and do not represent any share in helping to meet the other great needs of equipment such as a Maternity building and a Children's Department represent. The Bishop has announced he will be glad to make appointments with any who desire to confer with him about gifts or who wish to give a memorial to any of our Missions or Institutions.

WIPES OUT OLD DEBT

December 31, 1928, was a red-letter day in the history of the Brotherhood of St. Andrew, for on this day the national organization completed the task of wiping out the old debt incurred following the demobilization of its large war-work program ten years ago, and at the same time developing an adequate basis of financial support by members and friends of the Brotherhood to take the place of the annual appropriation of \$40,000 until recently given to the Brotherhood by the National Council of the Church.

WORK PROGRESSING ON ST. PAUL'S, CHESTNUT HILL

The new St. Paul's Church, Chestnut Hill, is rapidly approaching completion. The fair weather of the autumn and winter has favored the masons. We were delayed some time by the failure of deliveries of the cut stone from Indiana, which compose the tops of the buttresses, the tracery of the windows and the floor frames. With this exception, however, excellent progress has been made. The masonry work done by Iovacnini is very handsome. The scaffolding just taken down revealed it in all its beauty.

It is feared by some that the excessive length of roof, forty feet of it as compared to the twenty-six foot wall, would prove disproportionate, but owing to the angle at which the Church is approached from Chestnut Avenue and the color of the slate which blends very satisfactory with the sky the final appearance is most pleasing. Externally, therefore, with the exception of the fleche, which is still to come from England, and the carvings over the doors, the work is complete.

Within the Church stands a forest of scaffolding today which supports the workmen who are fixing the oaken beams to the steel skeleton of the roof. Between the rafters the space is filled with a material called "Acoustex," a porous substance which will, we hope, absorb some of the tones both instrumental and vocal, and prevent that echo which is sometimes so distressing in Gothic churches.

The interior stone, which is yellow in tone, is now nearly all in place. We have almost got to the point where we can take down the scaffold and address ourselves to the installing of the wainscoting, to the laying of the slate floor, the placing of the pews, and the setting of the glass.

All of the glass is being made by Nicola D'Ascenzo, but only the East Window and the Rose Window at the west will be permanent. The rest will be a grisaille with some color in it, at some later date to be replaced by permanent memorial windows.

Difficulty has been experienced in designing a proper place for the organ, but arrangements seem to be satisfactory now to all concerned and we expect to have at least some of the organ placed by the time the Church is opened. This date has not yet been set, but will probably be before the end of the current season.

M. E. P.

Man considereth the deeds, but God weigheth the intentions—*Thomas à Kempis.*

New Parish House, Church of the Messiah, Gwynedd



About seventy-five years ago the Church of the Messiah had its inception in a group of church people holding services in the upper room of a little old stone school house in lower Gwynedd, overlooking the lovely valley where the Trewern Creek joins the Wissahickon. In time land adjoining the school premises was purchased and the church built. In the years that followed the old school house passed through many vicissitudes. For a time it was empty and deserted, then it was converted into a dwelling; eventually it was added to and incorporated into a spacious country home for convalescent children. When some years later this institution was discontinued, the trustees turned the property over to the Church of the Messiah. The problem as to what to do with it was finally solved, after it had stood vacant for some years, by the decision to remove the Messiah Parish House, never a very attractive or satisfying building, intervening between the church and the graveyard, and to remodel the older building for use in its stead.

A committee consisting of Mr. Roland L. Taylor, Chairman; Mr. Charles E. Ingersoll, and Mr. Irwin King was appointed to take the matter in hand. The alterations and remodeling was done by J. S. Cornell & Sons, of Philadelphia, and the renewed building was dedicated on the last Sunday in November. It contains an assembly room, two stories in height, with upper and lower tiers of windows, a stage, a large well-lighted guild room with fireplace, and an attractive finely equipped kitchen, all conveniently related, closets, toilet rooms and rector's study, besides quarters for the sexton, six rooms and bath. The former parish house has been removed, bringing the church and the churchyard

into their proper relationship and greatly increasing the attractiveness of the premises.

By a happy chance, on the Sunday of the dedication Mrs. Henry Hague, widow of the late Archdeacon Hague, of Western Massachusetts, happened to be visiting in Philadelphia and decided to come out for the service at Gwynedd Church, to which she had belonged many years ago. She told that morning of having attended school as a little girl in the building that was being formally reopened, and of having been confirmed in the upper room nearly seventy years ago. This link with the past added much to the satisfaction of the parish in having preserved for the uses of the church the structure in which it had its origin.

ST. BARNABAS, WEST PHILA., ATTENDANCE CAMPAIGN

Following a suggestion sent out by the national office of the Brotherhood of St. Andrew, a Sunday evening Church Attendance Campaign was conducted at St. Barnabas Church, Sixty-fourth and Haverford Avenue. For four months preceding this campaign the average attendance at the Sunday evening services had been 70. During the five Sunday nights of the Attendance Campaign the congregations numbered as follows:

January 13—87.

January 20—114.

January 27—120.

February 3—153.

February 10—221.

The average attendance during the campaign was 139, or just about twice the average for four months preceding.

We are not what we think we are, but what we *think*—we are.

COMMITTEE IS FORMING TO AID RAISE FUNDS FOR ST. LUKE'S, TOKYO

Following the action of General Convention in giving its official endorsement to the movement to raise a fund for St. Luke's International Hospital, Tokyo, upwards of 300 men and women friends of that great work of the Church in Japan met at a dinner in the Bellevue-Stratford Hotel on Monday night, February 5, and started a movement to receive contributions from the southeastern section of Pennsylvania.

Dr. R. B. Teusler, Founder and Director of St. Luke's, was present and explained the plans to make St. Luke's a great American Medical Centre for Japan. Throughout the entire Church movements are under way to help in the accomplishment of this purpose. A total of \$2,656,500 is needed.

Bishop Garland opened the dinner on February 5 with his blessing. Speakers, in addition to Dr. Teusler, were: Hon. Roland S. Morris, former Ambassador to Japan, and former U. S. Senator George Wharton Pepper, who, with Hon. Joseph Buffington, are members of the National Committee. Mr. J. Franklin McFadden, of Rosemont, Honorary Consul of Japan, presided at the dinner.

As the outcome of the dinner a large committee is now being formed for the purpose of receiving subscriptions. Mr. McFadden is Honorary Chairman of the committee; Mrs. George Woodward, Chairman, and Mr. Marshall S. Morgan, of Chestnut Hill, is Treasurer. The Committee is hopeful of raising about \$200,000 as the share of southeastern Pennsylvania. In other parts of the state committees also are at work receiving contributions. One gift of \$10,000 has already been received by the committee of which Mrs. Woodward is chairman.

CONFERENCE OF LIBERALS AT ST. STEPHEN'S CHURCH

Fired with a conviction that liberal evangelical Protestantism in the Protestant Episcopal Church should be able to find some way of spiritual accord with their brethren in other Protestant communions, the Fourth Annual Septuagesima Conference of Liberals met January 29 and 30 in St. Stephen's Church. The papers and discussions for the two days' sessions revolved about that theme.

In the absence of the Rev. Dr. Carl E. Grammer, Rector of the Church, who was out of the city recuperating from his recent operation, the program of the Conference was in the hands of a Committee of the Protestant Episcopal Church League, with the Rev. Dr. Alexander Cummins, of Poughkeepsie, New York, as chairman.

The Tuesday afternoon session opened

with a paper on "The Protestant Episcopal Concept of Church Government," by the Rev. Dr. James A. Muller, professor of ecclesiastical history at the Cambridge Seminary. It was Dr. Muller's task to show that the genius of the American Church, as opposed to the Anglican system of polity, from the first had included the laity of the Church as having equal authority with the clergy in matters of Church government. Dr. Earl E. Sperry, professor of history at Syracuse University, in his discussion of Dr. Muller's paper, pointed out that the polity of the Protestant Episcopal Church was modeled closely after that of the National Government, and that in having been so done, its democratic character was assured for the future.

In the evening at a popular mass-meeting in the Church on the subject of "Church Unity" the Conference made decided progress in the attainment of its objective. Papers were read by the Rev. Dr. Henry Sloan Coffin, dean of Union Theological Seminary; the Rev. Dr. Joseph Fort Newton of St. Paul's Memorial Church, Overbrook; and the Rev. Dr. John Archibald MacCallum, pastor of the Walnut Street Presbyterian Church, Philadelphia.

"It is evident that in the primitive Church the unity was one of spiritual life rather than exact expression," said Dr. Coffin. "In fact the Church has never been one in doctrine as we sing in the hymn. It has always expressed its convictions variously, satisfied with agreement upon the great convictions such as the Christ-like character of God, the Saviourhood of Jesus, and the common life of the Christian family in God. . . . When we recognize that Church order belongs to the realm of expediency and not of divine right we shall move forward to Church unity."

The difficulty of accepting the theory of apostolic succession as held by some Protestant Episcopalians would prove a stumbling block to interchurch union, said Dr. MacCallum. He said the Presbyterians might consent to the acceptance of an episcopal form of government if it could be recognized that the episcopacy grew out of a practical need rather than by resting upon a divine sanction.

Dr. Newton in his paper sought to express not so much the necessity for a surrender of separate loyalties as the expression of a finer spirit of fellowship in the understanding fostered by the acknowledging of differences.

Wednesday's meeting included a devotional address by Bishop Herbert Shipman, suffragan of New York, who spoke at the communion service; a noon-day sermon by the Rev. Dr. Beverley D. Tucker, Jr.; a paper on "Religious Values, Old and New," by the Rev. Dr.

Wilbur L. Caswell, Rector of Christ Church, Yonkers, New York, and a paper on "The Values and Limitations of Religious Controversy," by Professor Woodbridge Riley, of Vassar College.

L'EMMANUELLO ITALIAN CONGREGATION MOVES TO NEW LOCATION

In preparation for the plans decided upon some time ago for the sale of the building in Christian Street east of Eleventh, which for many years has been the home of L'Emmanuello Mission, the Mission congregation held its last service in the old building on Sunday, February 10, and on the following Sunday worshiped in the Chapel of St. Elisabeth's Church, Sixteenth and Mifflin Streets.

Until further plans are decided upon, the Italian congregation of L'Emmanuello will use the Chapel of St. Elisabeth's for its services and other activities and likewise the work will remain under the direction and supervision of the missionary-in-charge, the Rev. T. E. Della Cioppa.

In its new home L'Emmanuello will be in the center of an increasingly larger Italian population where there will be greater opportunities for missionary work. For some years there has been a steady movement of Italian peoples away from the old Christian Street neighborhood of the Mission further south and west in the city.

Proceeds from the sale of the old Mission property in Christian Street will be used for the development of L'Emmanuello in its new center of work in South Philadelphia.

SIXTY-SIX MORE BUILDINGS

The Church Building Fund has just closed another year of effective service for the Church, and is preparing to send to the clergy a detailed story of its work, its aims and hopes, in attractive booklet form.

The annual turn-over of the fund has made possible the making of twenty-five loans in the sum of \$145,340, with which five Churches, five Rectories, fourteen Parish Houses, and two combination Church and Parish Houses—in all, twenty-six buildings—have been completed for the equipment of our Parishes and Missions.

From the income derived from these loans thirty-nine gifts, totaling \$31,400, have also finished for the use of Parishes and Missions, fourteen Churches, eleven Rectories, eleven Parish Houses, and three combination Church and Parish houses—in all, thirty-nine buildings. One grant of \$1000 has also been made for the completion of a Church.

The Woman's Auxiliary Department

Edited by CLARA M. BREED

What Is Lent Doing For Us?

We are now in Mid-Lent, and what are the six weeks doing for us women of the Auxiliary? We are all interested in the big things of our Church, and the Missionary spirit which gave us our name must prevail. The Church seems to have given us Lent as a time marked out from the rest of the year, in which to devote ourselves to the thought of those Truths on which all Religion is founded. We all know, if we stop to think, that we are always in a state of sin, and that danger is surrounding us on all sides. Perhaps the best Watchword for our help during these weeks may be found in the Collect and Epistle for Quinquagesima Sunday where our greatest missionary, St. Paul, gives us first the lesson on Charity, and then emphasizes the fact that as a virtue *this* surpasses them all. As a man who practiced what he preached, read the Epistle for Sexagesima Sunday and see what he "gloried in" after living as few of us could have the courage to do. He glorified in his *infirmities*.

Let us not be saving of our time, but devote extra hours and say extra prayers and deny ourselves to give generously.

Follow the lessons of St. Paul and Easter will bring the blessing that will not only be for ourselves but for those with whom we live.

The meeting of the Indian Hope in January did a most sensible thing in re-electing the officers who serve us so faithfully. No delegate can fail to be inspired by our officers. The chairman always inspires the meetings with a desire to accomplish more work, knowing that her *very real* interest is behind it all. With the wonderful help of the Vice-President, and the unusual reports and co-operation of both Secretary and Treasurer last year's reports will show that this Committee is very much to the front.

It was bad news to hear of the burning of St. Elizabeth's Church, our largest church in the Standing Rock Reservation with a communicant list of more than 177. With our interest in the Indians through Mr. Hastings at St. Michael's Mission, Ethete, Wyo., it was joyful news to hear that from the Corporate Gift they will receive \$10,000.

The annual report (a *wonderful* summing up of the year's work) brought to us again the loss of one of the unusual members of The Indian Hope, Mrs. John Hollingsworth, for it was in the capacity of "Secretary of Specials" that we first knew her in the Committee and her enthusiasm and untiring work she carried on to her treasurership of The United Thank Offering, and again, when she accepted the Diocesan treasurership in raising "The Corporate Gift." Such spirits are rare. We cannot replace her, but we can be thankful

for her example and the Indian Hope claims her.

If there is anything that Archdeacon Baskervill considers more important than the teaching of the Catechism and the ten Commandments it may be the teaching of industrial work to his people, in and around Charleston where his Diocesan work lies, but even that becomes faint when he tells of how that Catechism reaches down to the "very roots of religion." The Colored Committee was much interested in the account of the work in out-of-the-way Missions started by the Archdeacon in some places where the people have never even seen a railroad let alone a train. Pineville is one of these mission stations where there is now a church, a school, and a trained nurse who goes out among the families scattered, and shows them how to improve living conditions. The Archdeacon believes in *Workable* training and says that the work of schools like St. Augustine's and others like it cannot be half appreciated until you see these men and women who trained there, going out to their own people.

He spoke with deep feeling of the death of Bishop Guerry, who was a friend of every one in his Diocese and whom it will be hard to replace.

A Memorial Church to the Bishop at Orangeburg is spoken of and will come in time.

Any one who was so fortunate as to hear Dr. Teusler on February 4 at a dinner given him in the interest of the rebuilding of St. Luke's Hospital, Tokyo, needs no further word as to the necessity of as speedily as possible replacing what stands for one of the most powerful Christianizing forces, and one of International power in the East. It will be the International Medical center and offers greatest possibilities for the spread of the Gospel than any other single enterprise today. For twenty-seven years it has functioned to hundreds, and with two heavy disasters it has served its patients in barracks, and hundreds have flocked to be recipients of its ministrations. Now the new St. Luke's will rise, and the work *must* go on speedily. Let no one who was within sound of those wonderful and inspiring speeches of Dr. Teusler, the Hon. Roland Morris, and Mr. George Wharton Pepper on the evening of February 4 fail to send a contribution, large or small, to help rebuild St. Luke's Hospital.

The Rev. Henry W. Chapman, of Fairbanks, Alaska, spoke to the Domestic Committee on Ash Wednesday. His work among white people is not large, as there are more Indians and Esquimaux. The town is a center of mining industry and they have an agricultural college. The work was under the care of Mr. Betticher for many years, but there have been two successors since. Mr. Chapman spoke of the white people as rather "non-churchgoers," but said they had

some very good traits, in that they were kindly, hospitable and generous in gifts to those who were in want. A fine library is in Fairbanks as a memorial to Mr. George C. Thomas. There is a great opportunity for the Church Periodical Club there, for the miners are *so glad* to have good reading matter, and the Rangers in McKinley Park are also delighted when periodicals come. Mr. Chapman spoke of his good assistants; and Miss Hill, who is one, is a graduate of the Deaconess Training School, and is also a trained nurse and fills a real need among the people.

Mrs. Bullitt spoke for "the Corporate Gift." This is, remember, the only advance work that we have; and any one who heard Mrs. Wylie, from Santo Domingo, will surely help in seeing that \$50,000 is raised in Pennsylvania before June.

The February meeting of the Diocesan Committee was one of stirring interest and information. Many requests and thanks and notices were given. Mrs. Martin reminded us of the coming of Lent. She spoke of the cutting away of bad habits and the putting on of good ones, and said that Lent is the time of opportunity for us to lift up our Lord in our lives and then all men will be drawn to Him, and then will come the Perfect Easter.

The Episcopal Hospital was the object for the Quota for this month. Mrs. John A. Brown, Jr., Chairman of the Women's Committee for the Hospital, gave a wonderful picture of the work of her faithful Committee, never failing to provide something definite each week. Even through July and August, automobiles are provided for the patients of the Harrison Ward (the incurables) who are able to enjoy rides. The nurses and the employees were not forgotten in the entertainments. The Committee has this beautiful name, "The Bishop's Committee for Entertainment and Cheer." It was organized by Bishop Rhinelander, and Bishop Garland has shown deep interest in it.

Two other organizations of the Diocese were represented at the meeting.

We have arranged to have three organizations of the Diocese brought to our attention each month. At this

meeting we had two of the old organizations formed by Bishop White, our first Bishop. They tell their age by their titles—"The Female Protestant Episcopal Prayer Book Society" has distributed 10,000 Prayer Books this year, sent to twenty-nine States and to Cuba, Haiti, Siberia, Hawaii. The Episcopal Tract Society was founded 120 years ago, and has distributed 20,000 tracts this year. These tracts are carefully written to teach Church History, Baptism, Confirmation, etc., also devotional tracts. They also go all over this country and to foreign missions. They may be obtained at the Church House and sent in quantity by payment of the postage.

We had thanks from Mrs. Jump (2109 Walnut Street) for gifts of scraps of material for the women in the prison, who turn them into so many clever and useful articles. Mrs. Jump can use all we can send.

Mrs. Dallas reported that it has been a great pleasure to the Board of "The House of the Holy Child" to feel that others are taking a personal interest in the colored girls in the Home, by writing them letters, etc.

At the Home for Consumptives, at Chestnut Hill, the children in the Cottage are very anxious to form a little orchestra, and Miss Stewardson asked for any instruments for these children to try, as the time often hangs heavy during their recovery. Violins, ukeleles, flutes, cymbals, saxaphones, even mouth organs, and all sorts and kinds of music. They need a piano and the men wish a pool table. If you will write to Miss Stewardson, Chestnut Hill, she will give you further information.

Our new Treasurer, Mrs. William George, asks each Parish treasurer to address her at the Church House and to make checks payable to "Treasurer of Diocesan Committee." She will not send receipts for checks, as the returned check will be your receipt. Also, all checks and money must be sent to the Church House before the 15th of the month, to be reported at the next meeting. If later than that they will be reported at the following meeting. Please give this notice to your Parish treasurer.

MISSION STUDY CLASS CLOSING SESSION IS CHANGED TO APRIL 4

Announcement has been made that the Closing Session of Mission Study Classes will be held on Thursday night, April 4, instead of Monday night, April 8. The place of meeting also has been changed from Holy Trinity Parish House to the Parish House of St. Stephen's Church, Tenth Street below Market Street.

The committee in charge has been able to obtain for the speaker on April 4 the Rev. Shirley C. Hughson, of the Order of Holy Cross, and author of the "Green Wall of Mystery," which deals

with Africa. It was impossible for him to come on April 8 as he sails for England in connection with the Liberian Mission two days before that time. The change of meeting place to St. Stephen's Parish House was necessary as Holy Trinity will be using its Parish House on April 4 for a reception in connection with the Thirtieth Anniversary of Dr. Tomkin's rectorship.

The Offering at the Closing Session on Thursday, April 4, will be for equipment of the new St. Mark's Hospital, at Cape Palmas.

Some people are so close that they will not even pay back borrowed trouble.

HOUSE OF REST ARRANGES FOR A RUMMAGE SALE

Announcement is made that plans are being completed for a Rummage Sale for the benefit of the House of Rest for the Aged, 5919 Wayne Avenue, Germantown. The date and place of the Sale will be announced later. Those who have rummage they would like to donate are requested to send it to the home at any time or to notify Mrs. Jordan, Telephone Chestnut Hill 4837, and it will be called for.

Character is wealth, whether accompanied by cash or not.

The Editor's Book Shelf

The Practice of The Presence of God, and The Christian Eucharist.

Privately Printed. By Rev. Robert Johnston, D.D.

This little book has been prepared by Dr. Johnston as an aid to devotion at the Holy Communion. He has long been convinced that one of the urgent needs of the laity of our Church is a technique of devotion. They have not been taught by the clergy how to get into the presence of God or learned the little practical details of approach, which he calls the technique. And as an artist can never be a very successful painter without studying technique—the handicraft of art—so the author holds that Christian people of a Protestant type have often failed to gain the most from their religion because they have neglected to cultivate a technique, and have depended too largely upon the spirit to create its own methods. Harnack's claim that a living faith will find its own ways is true, as St. Paul showed to the Jews who objected to the lack of definiteness in his teaching; but, of course, there are no St. Pauls and very few Harnacks, and the ordinary man needs to have the path pointed out to him and the highway well marked.

Dr. Johnston's purpose is to present the Holy Communion office of the Prayer Book as "the embodiment of a technique enabling us to reach the presence of God." This he does by dividing the office into its clearly defined stages, from the preparation of the soul, through the conjunction

of the Divine and Human Will in the Prayer of Consecration, to the bold exit of the soul refreshed and blessed with the word of peace to proceed on its journey through the world. It is the work of a mystic and a poet who speaks the universal language of mysticism. Witness this description of his own experience at the Lord's Table: "For many years, immediately following Confirmation at fourteen years of age, I had experiences before the Altar which made me reluctant to leave the Church, unwilling to join my fellows, and unable to speak." How delightfully universal that is! It might have been written by St. Theresa, or Thomas à Kempis, or, if one changes a few local words like "altar," by Jacob Behmen or George Fox, or even by men who never heard of Christianity, like Moses after he had seen the Burning Bush, or Buddha at the time of the Enlightenment, or the pious Æneas.

Though the author would disclaim any literary effort in a devotional book, one cannot read far in any of his religious writings without being charmed by his own literary technique. This man writes beautifully about beautiful things.

G. C.

"*The Catholic Life*"—Report of the 1928 Catholic Congress." Morehouse Publishing Co. Price \$1.75 cloth; \$1.25 paper. vi plus 140 pp.

This is a positive presentation of the Christian life, inspired by what the Pre-

siding Bishop's message of greeting calls "recognition of the fundamental fact that all life belongs to Jesus Christ." Its ten papers consider the individual in relation to his creed, his worship, his prayers; his communions, his neighbor, his Parish; penitence, the interior life; the priesthood, and the monastic life. The Rev. James M. Niblo, of St. John's, Norristown, writes on the Parish. Bishop Booth preached one of the four sermons that were delivered in as many different churches the same morning. The list of officers and committees shows Rev. S. Atmore Caine, of St. Timothy's, Roxborough, vice-chairman of the Congress Committee, and Secretary of the Congress; and Rev. Frank L. Vernon, D.D., and Rev. Franklin Joiner among the other members of the Executive Committee that is the permanent controlling body. The proceedings of the three previous Congresses were published by the Congress Committee. Those of the Priests' Convention appeared in the *American Church Monthly*, June, 1924. C. J. H.

"*The Faith for the Faithful*," by the Rev. L. J. Baggott, Rector of Newcastle-Under-Lyme. Morehouse Publishing Company, \$2.00.

Recognizing the far-reaching spirit of intellectual and moral inquiry in the world today, the author has here assembled a "series of discourses preached on Sunday evenings," by which he hopes to present the Christian Faith in such a way as to make it satisfying and practicable to modern needs.

(Continued on page 202, column 3)

Schedule of Special and Stated Meetings for March

Following is a list of scheduled meetings of various organizations, departments and committees of the Church in the Diocese to be held in February, according to dates filed at the Church House.

Where places of meetings are not otherwise designated the meetings will be in the Church House, 202 South Nineteenth Street, Philadelphia.

WEEKLY MEETINGS

Mondays.—Clerical Brotherhood, 11 A. M.

Wednesdays.—Woman's Auxiliary officers, 12.30 P. M.; Mission Study Class, 2.30 P. M.

Thursdays.—Church Normal School, 5.15 P. M. and night.

MONTHLY AND OTHER STATED MEETINGS

First Monday.—Dept. of Missions, 4 P. M.; Church Training and Deaconess

House, 11 A. M., 708 Spruce Street; Church Community House, Morrisville, at Morrisville, 8 P. M.

First Tuesday.—Church Home for Children, 11 A. M., at the Home; Standing Committee, 4 P. M.

First Wednesday.—Colored Committee of W. A., 10.30 A. M.; Diocesan Committee of W. A., 10.30 A. M., Holy Trinity Parish House.

First Thursday.—Supper Conference, G. F. S., Churchman's Club.

Second Monday.—Church Schools Commission, 3.30 P. M.; House of the Holy Child, 2.30 P. M.; Jewish Committee, 2.30 P. M.

Second Tuesday.—Italian Committee, 10.30 A. M.; St. Agnes House, 4.30 P. M.; Female Prayer Book Society, 10.30 A. M.; Farm School Managers, 11 A. M., at School.

Second Wednesday.—Domestic Committee of W. A., 10.30 A. M.; Italian League, 10.30 A. M.; Auxiliary Seamen's

Institute, 10.45 A. M.; Senior G. F. S., 5 P. M. and night.

Second Thursday.—St. Martha's House, 11 A. M.; Executive Council of Diocese, 3.30 P. M.

Third Monday.—Diocesan Altar Guild, 2.30 P. M.; Dept. Religious Education, 3.30 P. M.; Free and Open Church, 4 P. M.; Church Club, Supper, 6.30; meeting, 8 P. M.

Third Tuesday.—City Mission, 4 P. M.

Third Wednesday.—Foreign Committee of W. A., 10 A. M.; Trustees Church Farm School, 3 P. M.

Third Thursday.—Bishop White Parish Library, 11 A. M.

Third Friday.—Church Periodical Club, 10.30 A. M.

Fourth Monday.—Dept. Christian Social Service, 3.30 P. M.

Fourth Wednesday.—Indian Hope Committee of W. A., 11 A. M.

Fourth Thursday.—Episcopal Hospital Managers, 4 P. M.

DIOCESE OF PENNSYLVANIA

Statement showing contributions credited to each Parish and Mission on the books of the Diocese for the year 1928.

It will be noted the first column classification is "Expectations" which represents the amount reported to the Annual Convention by the Quota Committee after consultation with the Parishes, as reasonably to be counted upon in 1928, to apply to the Maintenance Budget for work of the Church in the Diocese and of the General Church, and the second column represents how the "Expectations" were realized by the actual contributions.

A Made no report of 1928 Expectation. Figures given are amounts contributed in 1927.

B Churches which have either paid or promised to pay entire or partial amount of balance of Expectation due.

C Churches credited with contributions toward special appeal for National Council which were not included in Expectations.

YEAR 1928

PARISH OR MISSION	EXPECTA- TIONS	PAYMENTS ON ACCOUNT OF EXPECTA- TIONS	SPECIALS	TOTAL	SUMMARY	
					THROUGH ACCOUNTING WARDENS	OTHER SOURCES
Advent Mission, Hatboro.....	\$425.00	\$432.14	.....	\$432.14	\$294.52	\$137.62
Advent, Kennett Square.....	210.00	239.60	\$8.25	247.85	191.25	56.60
Advent (Polish) Mission, Philadelphia A	20.00	21.00	.....	21.00	20.00	1.00
Advocate, Philadelphia.....	1,000.00	1,298.62	5.00	1,303.62	715.59	588.03
All Hallows, Wyncote.....	3,127.00	3,162.00	67.38	3,229.38	2,267.31	962.07
All Saints Mission, Darby.....	1,000.00	383.30	37.49	420.79	68.24	352.55
All Saints Chapel, Fallsington.....	30.00	25.69	.....	25.69	.....	25.69
All Saints, Moyamensing.....	2,000.00	2,004.00	35.00	2,039.00	722.00	1,317.00
All Saints, Norristown.....	600.00	539.00	1.00	540.00	200.00	340.00
All Saints, Torresdale.....	1,501.00	2,496.66	114.80	2,611.46	1,216.84	1,394.62
All Saints, Wynnewood..... B	3,000.00	2,191.32	45.00	2,236.32	1,915.77	320.55
All Souls Mission, Philadelphia.....	120.00	130.00	5.13	135.13	135.13	.....
Annunciation, Philadelphia.....	300.00	327.54	47.25	374.79	225.79	149.00
Ascension Mission, Parkesburg..... A	32.00	26.50	.....	26.50	.....	26.50
Ascension Mission, West Chester.....	30.00	30.00	.....	30.00	20.42	9.58
Atonement, Morton.....	125.00	114.04	7.50	121.54	7.50	114.04
Atonement, Philadelphia.....	4,000.00	4,036.12	16.50	4,052.62	1,917.12	2,135.50
Calvary, Conshohocken..... B	4,000.00	3,744.33	60.00	3,804.33	2,754.24	1,050.09
Calvary, Germantown..... C	4,000.00	4,861.40	468.55	5,329.95	2,595.65	2,734.30
Calvary, Northern Liberties.....	500.00	552.64	5.00	557.64	283.98	273.66
Calvary, Rockdale.....	480.00	416.01	2.95	418.96	10.90	408.06
Christ, Eddington.....	200.00	200.57	.....	200.57	133.00	67.57
Christ, Franklinville..... A	280.00	385.00	11.15	396.15	90.00	306.15
Christ, Germantown.....	4,600.00	4,651.31	126.32	4,777.63	3,214.29	1,563.34
Christ, Media.....	200.00	570.00	27.50	597.50	25.00	572.50
Christ, Philadelphia..... C	5,000.00	6,349.17	328.56	6,677.73	3,437.95	3,239.78
Christ Church Chapel, Philadelphia.....	700.00	717.00	15.00	732.00	609.00	123.00
Christ Church Hospital Chapel, Phila. A	133.00	136.09	33.56	169.65	.....	169.65
Christ, Pottstown.....	850.00	866.51	5.00	871.51	492.00	379.51
Christ, Ridley Park.....	1,200.00	1,189.95	20.00	1,209.95	1,036.45	173.50
Christ, Upper Merion (Bridgeport).....	665.00	827.29	41.00	868.29	325.00	543.29
Covenant, Philadelphia.....	1,000.00	964.54	5.00	969.54	767.54	202.00
Crucifixion, Philadelphia.....	400.00	379.36	5.50	384.86	300.06	84.80
Emmanuel, Holmesburg.....	450.00	500.37	5.00	505.37	77.37	428.00
Emmanuel, Kensington..... A	37.00	53.00	.....	53.00	37.50	15.50
Emmanuel Mission, Quakertown.....	240.00	284.54	6.45	290.99	263.83	27.16
Epiphany, Germantown..... B	2,200.00	1,569.68	15.00	1,584.68	1,138.76	445.92
Epiphany Mission, Royersford.....	150.00	70.50	6.00	76.50	6.00	70.50
Epiphany, Sherwood.....	3,000.00	3,054.35	53.70	3,108.05	1,412.55	1,695.50
Feasterville Mission, Feasterville.....	5.00	8.43	.....	8.43	5.00	3.43
Gloria Dei, Philadelphia.....	2,000.00	2,053.34	57.82	2,111.16	2,059.96	51.20

YEAR 1928

PARISH OR MISSION	EXPECTA- TIONS	PAYMENTS ON ACCOUNT OF EXPECTA- TIONS	SPECIALS	TOTAL	SUMMARY	
					THROUGH ACCOUNTING WARDENS	OTHER SOURCES
S. Barnabas, Kensington..... B	\$300.00	\$225.00	.....	\$225.00	\$225.00	.....
S. Bartholomew, Philadelphia..... A	5.00	5.00	.....	5.00	.....	\$5.00
S. Bartholomew, Wissinoming.....	325.00	92.50	.....	92.50	.....	92.50
S. Clement, Philadelphia.....	5,000.00	4,278.39	\$277.00	4,555.39	3,937.11	618.28
S. Columba Mission, Southampton.....	5.00	18.50	.....	18.50	.....	18.50
S. Cyprian Mission, Elmwood.....	175.00	21.51	.....	21.51	15.00	6.51
S. Cyril Mission, Coatesville.....	25.00	30.71	.....	30.71	25.00	5.71
S. David, Manayunk.....	1,700.00	1,489.95	61.86	1,551.81	827.24	724.57
S. David, Radnor.....	3,800.00	4,072.90	395.10	4,468.00	3,445.10	1,022.90
S. Elisabeth, Philadelphia..... A	188.00	92.40	46.03	138.43	62.60	75.83
S. Gabriel Mission, Feltonville.....	700.00	723.87	2,376.62	3,100.49	2,946.99	153.50
S. George Mission, Richmond.....	600.00	602.13	.....	602.13	395.13	207.00
S. George Mission, Venango.....	150.00	181.62	1.00	182.62	56.62	126.00
S. George, West Philadelphia.....	500.00	317.76	24.22	341.98	242.48	99.50
S. Giles Mission, Stonehurst.....	400.00	460.62	8.00	468.62	229.12	239.50
S. James, Bristol..... A	516.00	526.53	2.00	528.53	425.00	103.53
S. James, Downingtown.....	700.00	817.81	73.73	891.54	703.54	188.00
S. James, Hestonville.....	400.00	505.00	15.25	520.25	.....	520.25
S. James, Kingsessing.....	450.00	466.00	15.00	481.00	70.43	410.57
S. James Mission, Langhorne.....	250.00	82.71	.....	82.71	35.00	47.71
S. James, Perkiomen (Evansburg).....	50.00	29.00	.....	29.00	.....	29.00
S. James, Philadelphia..... A	4,447.00	4,927.51	3,480.65	8,408.16	3,479.91	4,928.25
S. James Mission, Prospect Park (Moore) ..	350.00	358.00	40.92	398.92	266.57	132.35
S. James the Less, Philadelphia.....	4,800.00	4,847.43	25.00	4,872.43	4,366.43	506.00
S. John the Baptist, Germantown.....	350.00	116.65	5.00	121.65	.....	121.65
S. John Chrysostom, Philadelphia..... A	386.00	385.69	.....	385.69	317.30	68.39
S. John, Pequea (Compass).....	50.00	50.00	.....	50.00	40.50	9.50
S. John, Concord (Ward).....	130.00	141.32	.....	141.32	.....	141.32
S. John the Divine, Philadelphia.....	225.00	181.00	.....	181.00	111.00	70.00
S. John the Evangelist, Essington.....	200.00	197.33	10.00	207.33	57.33	150.00
S. John, Cynwyd.....	3,000.00	3,803.58	1,953.71	5,757.29	3,530.95	2,226.34
S. John the Evangelist, Lansdowne.....	2,650.00	2,710.00	72.00	2,782.00	1,972.00	810.00
S. John the Evangelist, Philadelphia..... A	1,902.00	2,008.50	5.00	2,013.50	.....	2,013.50
S. John Free, Philadelphia..... B	2,000.00	1,593.00	6.45	1,599.45	140.00	1,459.45
S. John, Kelton.....	50.00	65.00	12.25	77.25	30.82	46.43
S. John, Norristown.....	2,600.00	3,309.70	192.19	3,501.89	2,350.12	1,151.77
S. John, Northern Liberties..... A	30.00	38.28	.....	38.28	5.00	33.28
S. Joseph, Gladwyn.....	100.00	172.60	2.00	174.60	.....	174.60
S. Jude and the Nativity.....	400.00	400.00	15.00	415.00	74.76	340.24
S. Luke, Bustleton.....	400.00	299.35	.....	299.35	163.20	136.15
S. Luke, Chadds Ford.....	40.00	43.00	.....	43.00	43.00	.....
S. Luke, Chester.....	250.00	172.84	7.12	179.96	91.96	88.00
S. Luke Mission, Eddystone.....	25.00	63.83	.....	63.83	28.75	35.08
S. Luke, Germantown..... C	8,500.00	9,002.00	119.75	9,121.75	6,989.58	2,132.17
S. Luke, Kensington.....	900.00	915.00	46.37	961.37	371.90	589.47
S. Luke, Newtown.....	450.00	492.02	33.42	525.44	415.89	109.55
S. Luke and The Epiphany..... A, C	3,735.00	4,586.85	399.95	4,986.80	.....	4,986.80
S. Mark, Frankford.....	5,200.00	5,251.63	240.51	5,492.14	4,580.09	912.05
S. Mark, Honey Brook.....	50.00	10.00	.....	10.00	.....	10.00
S. Mark, Philadelphia (including chapels) .. C	15,000.00	16,575.00	4,760.50	21,335.50	13,358.31	7,977.19
S. Martin, Marcus Hook..... A	6.00	6.00	.....	6.00	.....	6.00
S. Martin, Oak Lane.....	1,687.00	1,637.40	96.00	1,733.40	1,108.18	625.22
S. Martin, Radnor..... C	4,505.00	5,532.20	1,420.00	6,952.20	4,944.06	2,008.14
S. Martin-in-the-Fields..... C	25,000.00	27,195.12	9,200.00	36,395.12	23,594.72	12,800.40
S. Mary, Ardmore.....	8,200.00	6,999.83	331.79	7,331.62	6,044.60	1,287.02
S. Mary Mission, Chester.....	262.00	22.50	.....	22.50	.....	22.50
S. Mary, Hamilton Village, Philadelphia....	1,500.00	1,500.00	166.00	1,666.00	1,128.79	537.21
S. Mary, Warwick.....	40.00	40.00	.....	40.00	23.95	16.05

YEAR 1928

PARISH OR MISSION	EXPECTA- TIONS	PAYMENTS ON ACCOUNT OF EXPECTA- TIONS	SPECIALS	TOTAL	SUMMARY	
					THROUGH ACCOUNTING WARDENS	OTHER SOURCES
S. Mary Memorial, Wayne.....	\$3,000.00	\$3,407.84	\$196.91	\$3,604.75	\$1,967.05	\$1,637.70
S. Mary Mission, Manayunk (Polish).....	.....	.....	.....	.....	.....	.....
S. Mary Annunciation Mission, Phila..... A	10.00	16.67	.....	16.67	10.00	6.67
S. Mary Pro-Cathedral, Philadelphia..... A	1,159.00	220.96	12.00	232.96	59.46	173.50
S. Matthew, Francisville..... C	5,000.00	6,003.00	121.30	6,124.30	3,124.67	2,999.63
S. Matthew, near Oxford Circle.....	.....	29.30	.....	29.30	.....	29.30
S. Matthias, Philadelphia..... A	1,939.00	1,779.67	5.00	1,784.67	589.87	1,194.80
S. Michael, Germantown.....	4,000.00	4,489.93	523.65	5,013.58	3,107.56	1,906.02
S. Michael and All Angels..... A	156.00	145.71	.....	145.71	45.71	100.00
S. Monica Mission, Philadelphia.....	300.00	300.00	.....	300.00	226.00	74.00
S. Nathanael, Philadelphia.....	800.00	729.36	7.50	736.86	416.20	320.66
S. Paul, Aramingo.....	800.00	649.85	5.00	654.85	358.47	296.38
S. Paul, Chester.....	5,000.00	5,250.46	109.32	5,359.78	4,271.70	1,088.08
S. Paul, Chestnut Hill.....	26,000.00	26,414.81	4,618.84	31,033.65	23,183.51	7,850.14
S. Paul, Doylestown.....	500.00	820.25	4.00	824.25	684.25	140.00
S. Paul Mission, Edgely.....	50.00	50.00	.....	50.00	8.48	41.52
S. Paul, Elkins Park.....	3,825.00	4,196.59	215.00	4,411.59	2,096.25	2,315.34
S. Paul Memorial, Philadelphia.....	1,500.00	1,500.00	62.35	1,562.35	705.85	856.50
S. Paul, Oaks.....	300.00	278.57	10.00	288.57	180.65	107.92
S. Paul, Overbrook.....	10,000.00	7,351.32	229.50	7,580.82	5,239.07	2,341.75
S. Paul, West Whiteland.....	900.00	1,111.00	5.00	1,116.00	660.00	456.00
S. Peter, Germantown.....	5,500.00	6,750.61	496.33	7,246.94	3,996.02	3,250.92
S. Peter Chapel, Glenside.....	.....	.....	.....	.....	.....	.....
S. Peter, Great Valley.....	100.00	110.50	.....	110.50	100.00	10.50
S. Peter, Philadelphia..... C	8,000.00	9,602.89	3,162.80	12,765.69	7,003.71	5,761.98
S. Peter, Phoenixville.....	2,200.00	2,121.26	37.75	2,159.01	1,652.01	507.00
S. Peter, Weldon.....	900.00	900.00	39.00	939.00	525.94	413.06
S. Philip Mission, New Hope.....	60.00	60.00	12.60	72.60	72.60	.....
S. Philip, Philadelphia.....	1,500.00	1,585.00	154.80	1,739.80	819.75	920.05
S. Simeon, Philadelphia.....	750.00	750.76	29.65	780.41	268.76	511.65
S. Simon the Cyrenian Chapel, Philadelphia.....	1,000.00	857.04	.....	857.04	298.73	558.31
S. Stephen, Bridesburg.....	250.00	253.00	.....	253.00	209.00	44.00
S. Stephen, Clifton Heights.....	400.00	406.00	.....	406.00	50.00	356.00
S. Stephen, Norwood.....	400.00	400.00	5.00	405.00	317.13	87.87
S. Stephen, Philadelphia.....	5,000.00	5,369.34	320.50	5,689.84	4,589.39	1,100.45
S. Stephen, Wissahickon.....	400.00	503.12	27.19	530.31	295.77	234.54
S. Thomas, Philadelphia.....	200.00	209.85	6.40	216.25	170.25	46.00
S. Thomas, Whitemarsh.....	6,250.00	6,715.50	6,293.02	13,008.52	4,812.82	8,195.70
S. Timothy, Roxborough.....	2,000.00	1,819.23	12.00	1,831.23	1,677.23	154.00
S. Titus Mission, Elmwood.....	100.00	112.27	.....	112.27	12.27	100.00
S. Wilfred Mission, Dolington..... A	11.00	3.00	.....	3.00	.....	3.00
The Saviour, West Philadelphia..... B C	8,100.00	6,952.46	502.00	7,454.46	4,000.46	3,454.00
Transfiguration Chapel, Philadelphia..... A	25.00	25.00	5.00	30.00	15.00	15.00
Transfiguration Mission, Philadelphia..... A	85.00	.....	.....	.....	.....	.....
Trinity Memorial, Ambler.....	350.00	126.00	1.00	127.00	.....	127.00
Trinity, Buckingham..... A	37.00	31.30	.....	31.30	22.10	9.20
Trinity { Oxford Crescentville }..... A	2,565.00	2,749.20	59.55	2,808.75	1,356.28	1,452.47
Trinity, Coatesville..... A	552.00	468.63	.....	468.63	.....	468.63
Trinity Mission, Collingdale.....	200.00	203.00	47.76	250.76	87.76	163.00
Trinity Mission, Gulph Mills.....	40.00	45.27	.....	45.27	5.00	40.27
Trinity Mission, Solebury..... A	50.00	50.00	.....	50.00	.....	50.00
Trinity, Swarthmore..... A	234.00	294.47	109.83	404.30	331.27	73.03
Washington Memorial Chapel, Valley Forge A	311.00	384.71	50.00	434.71	169.85	264.86
Zion, Philadelphia.....	1,300.00	1,302.69	.....	1,302.69	992.19	310.50
Miscellaneous.....	6,000.00	6,031.95	9,642.51	15,674.46	686.52	14,987.94
Totals.....	\$384,597.00	\$405,591.20	\$64,353.79	\$469,944.99	\$279,151.21	\$190,793.78

Confirmation Appointments for March and April

March 1.—Friday.

Evg. Ardmore, St. Mary, Bishop Garland.
Evg. Phila., Epiphany, Sherwood, Bishop Atwood.

March 3.—III Sunday in Lent.

A. M. Phila., St. Bartholomew, Wisconsin, Bishop Garland.
A. M. Phila., Redemption, Bishop Atwood.
Evg. Phila., St. Matthew, Bishop Garland.
Evg. Phila., St. Andrew, West, Bishop Atwood.

March 6.—Wednesday.

Evg. Phila., Advocate, Bishop Garland.
Evg. Phila., St. James, Bishop Atwood.

March 7.—Thursday.

Evg. Chester, St. Paul, Bishop Atwood.

March 8.—Friday.

Evg. Phila., St. George, Bishop Atwood.

March 10.—IV Sunday in Lent.

A. M. Phila., St. Luke, Bustleton, Bishop Garland.
A. M. Phila., Holy Apostles, Bishop Atwood.
Evg. Phila., Crucifixion, Bishop Garland.
Evg. Phila., St. Simon Cyrenian, Bishop Atwood.

March 13.—Wednesday.

Evg. Phila., St. James, Kingsessing, Bishop Garland.
Evg. Phila., St. Jude, Nativity, Bishop Atwood.

March 14.—Thursday.

Evg. Phila., Covenant, Bishop Atwood.

March 15.—Friday.

Evg. Swarthmore, Trinity, Bishop Garland.
Evg. Rosemont, Good Shepherd, Bishop Atwood.

March 17.—V Sunday in Lent.

A. M. Phila., Atonement, Bishop Garland.
A. M. Phila., St. Stephen, Bishop Atwood.
P. M. Phila., St. Luke-Epiphany, Bishop Garland.
Evg. Phila., St. Mary, Hamilton Village, Bishop Atwood.

March 20.—Wednesday.

Evg. Phila., St. Paul, Overbrook, Bishop Garland.
Evg. Phila., St. Andrew, Somerton, Bishop Atwood.

March 21.—Thursday.

Evg. Phila., Holy Comforter Chapel, Bishop Garland.

March 22.—Friday.

Evg. Phila., St. Mark, Frankford, Bishop Garland.

P. M. Phila., Merciful Saviour Chapel, Bishop Atwood.

Evg. Cheltenham, St. Aidan, Bishop Atwood.

March 23.—Saturday.

P. M. Wayne, St. Mary, Bishop Garland.

March 24.—Sunday Next Before Easter.

A. M. Phila., Resurrection, Bishop Garland.
A. M. Phila., St. Peter, Bishop Atwood.
Evg. Jenkintown, Our Saviour, Bishop Garland.
Evg. Highland Park, Holy Sacrament, Bishop Atwood.
Evg. Phila., The Saviour, Bishop DuMoulin.

March 26.—Tuesday.

Evg. Clifton Heights, St. Stephen, Bishop Garland.
Evg. Drexel Hill, Incarnation, Bishop Atwood.

March 27.—Wednesday.

Evg. Phila., Holy Trinity, Bishop Garland.
Evg. Phila., Grace, Bishop Atwood.

March 28.—Thursday.

Evg. Phila., Christ, Germantown, Bishop Garland.
Darby, All Saints, Bishop Atwood.

March 30.—Easter Even.

P. M. Phila., St. Mark, Bishop Garland.

March 31.—Easter Day.

A. M. Phila., Christ, Bishop Garland.
Evg. Phila., The Mediator, Bishop Atwood.

April 7.—I Sunday After Easter.

A. M. Bala, St. Asaph, Bishop Garland.
A. M. Elkins Park, St. Paul, Bishop Atwood.
P. M. Cynwyd, St. John, Bishop Garland.
Evg. West Manayunk, St. Andrew, Bishop Garland.
Evg. Lansdowne, St. John, Bishop Atwood.

April 10.—Wednesday.

Evg. Hatboro, Advent, Bishop Garland.
Evg. Phila., St. Matthias, Bishop Atwood.

April 12.—Friday.

Evg. Phila., St. Barnabas, Haddington.

April 14.—II Sunday After Easter.

A. M. Ridley Park, Christ, Bishop Garland.
A. M. Wynnewood, All Saints, Bishop Atwood.
Evg. Essington, St. John, Bishop Garland.

(Continued on page 203)

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WOMAN'S AID OF SOUTH PHILA. CONVOCATION

At the regular meeting held at St. Paul's Memorial Church, Fifteenth and Porter Street, on Monday, January 21st, the following officers were elected to serve for two years:

President—Mrs. Frederick S. Fox.

Vice-President—Mrs. J. Howard Rowbotham.

Secretary—Mrs. Walter L. Prickitt.

Treasurer—Mrs. John R. Crosby.

A mid-Lent Devotional Day was arranged for, which was held at the Church of the Holy Apostles on February 27th, beginning with Holy Communion at 10.30 A. M.

In response to a suggestion from the Rev. John R. Crosby the Woman's Aid voted to have a wee bit of fellowship there by supplying some much-needed chairs, each Church represented in the Convocation to supply one or more chairs, value \$1.50 each, the checks to be sent as soon as possible to the Secretary.

Mrs. John P. Crosby invited the members to a Friendship Supper, to be given at St. Elizabeth's on Wednesday evening, April 10th. Please notify the Secretary not later than April 8th as to reservations.

There ain't nothin' in the world worth doin' wrong for.

MISS FRANCES RANDALL TO ASSIST REV. J. R. HART



Miss Frances Randall, who graduated in the Class of 1927, School of Education of the University of Pennsylvania, recently returned to the campus to be an assistant to the Rev. John R. Hart, Jr. Miss Randall was President of the Athletic Association and held other responsible positions in the undergraduate

life while at the University, and is well known on the campus. She has been teaching in the Audubon High School for the past year. She will assist Dr. Hart in the work at the Chapel of the Transfiguration and the Campus Community Center, which is the social service work connected with the Chapel, help out in the religious education department of the Christian Association, of which Dr. Hart is the Director, and organize work among some of the Drexel students and the nurses at the University and Philadelphia General Hospitals. Miss Randall is taking graduate work at the University.

(Continued from page 196)

The sermons, fifteen in number, are each based upon one of the statements of the Apostles' Creed. They contain no new theories or contributions to theology, but set forth the familiar and oft-rehearsed truths in a clear and very vital light. The style is direct and unencumbered, the arguments logical. The whole is convincing.

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SELLING REPRESENTATIVES WANTED

(Continued from page 201)

Evg. Collingdale, Trinity, Bishop Atwood.

April 17.—Wednesday.

Evg. Eddington, Christ, Bishop Garland.

Evg. Bristol, St. James, Bishop Atwood.

April 19.—Friday.

Evg. Phila., St. Luke, Kensington, Bishop Garland.

April 21.—III Sunday After Easter.

A. M. Norwood, St. Stephen, Bishop Garland.

Evg. Eddystone or Prospect Park, Bishop Garland.

P. M. Chester, St. Mary, Bishop Atwood.

Evg. Chester, St. Luke, Bishop Atwood.

April 26.—Friday.

Evg. Phila., Calvary, Germantown, Bishop Garland.

Evg. Springfield, Redeemer, Bishop Atwood.

April 28.—IV Sunday After Easter.

A. M. Radnor, St. Martin, Bishop Garland.

P. M. Glen Loch, St. Paul, Bishop Atwood.

Evg. Phila., St. Augustine, Bishop Atwood.

In Memoriam



For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

SHARSWOOD BRINTON, ESQ.

The following "Minute" on the death of Sharswood Brinton, a distinguished Churchman of the Diocese, Deputy of Diocesan Convention for some years and Vestryman and Rector's Warden of St. Peter's, Philadelphia, was adopted at a recent meeting of St. Peter's Vestry.

"In the death of Sharswood Brinton, on 14 January, 1929, at his apartment, 1900 South Rittenhouse Square, St. Peter's Church, Phila., has suffered a severe loss. He was born March 25, 1865, at Hardwick, Lancaster County, on the Banks of the Conestoga, to which place his father had removed from Philadelphia because of impaired health. His father, John F. Brinton, had been an active lawyer in Philadelphia, and a close friend of Judge Sharswood after whom he named his son. On account of his father's continued ill health, the family removed to southern France and remained there some years. Our late colleague came of old English stock on his father's side through seven generations, originally settled in Chester County, and on the side of his grandmother, Lydia Ferree, was of French Huguenot ancestry, and on that of his

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mother, who was Anna Binney, of Boston, of New England parentage. His years as a child in France gave him an outlook which was quite a contrast to his life as a boy, which was spent with an aunt living in Goshen, New York State, whose husband, a Presbyterian Minister of the old type, taught him Latin, until he went to boarding school in York, Pennsylvania. He was a loyal son of Yale, where he graduated in 1886, and became a devoted alumnus. His grandfather, Ferree Brinton, having been a Judge in Lancaster County, and his father a lawyer, his taste naturally inclined to the Bar. He studied law in the old fashioned way in the office of William W. Wiltbank, Esq., who was the husband of his aunt, and whose daughter he afterwards married, and soon after his preceptor was elevated to the Common Pleas bench, he entered the office of Messrs. Bispham, Wintersteen and Barnes, with which firm and its successors he remained associated until his death. Elected to the Vestry in 1911, he has given a whole hearted devotion to the work, which has been unusual even in our loyal congregation. In spite of delicate health, which always made it an effort to him, his time, his substance, and his vitality itself, throughout these eighteen years have been at all times at the service of whatever concerned St. Peter's and its interests. As Chairman of the Committee on Buildings, Vaults and Grounds, and as Rector's Warden, he felt his duty to be a real one, as the results show, and as the grateful appreciation of his colleagues and of the Rector amply testify. His was a life of constant effort, persistent and self effacing. As a lawyer he was painstaking and conscientious, wise and firm, doing a great amount of work in a quiet unobtrusive way, and carrying a burden which only his close colleagues realized and appreciated. His convictions were of a positive kind, and it may be said that he felt and lived up to his principles so that every one knew where he stood without it being necessary to ask, and yet, if occasion demanded, he could be

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plain spoken, even to bluntness. He loved the traditions of St. Peter's, and the spiritual side of his nature warmed to its peaceful dignity, its quiet refinement and especially to its sturdy Christianity. He has made his mark on those abodes of ancient peace, the Church and Churchyard, which his constant care and zeal improved and adorned, and on this Vestry by the stimulus of his precision and attention to details and desire to keep abreast of our problems, and effect their solution and accomplishment. Of intense religious feeling, he nevertheless was human in all his ways, a delightful companion and friend, inspiring, which is rare, respect and affection in all who knew him in almost equal degree. The memory of his well-lived life and of his service to St. Peter's will be an added ornament to our store of precious possessions."

Bishop Roots said recently that six out of the ten members of the present Chinese Nationalist "cabinet" had been educated abroad, and also that six of them, not entirely the same six, are Christians. The Minister of Labor is an Oberlin graduate who has done good work in connection with a Congregational mission in Shensi. Bishop Roots has known him twenty-five years. He is a lineal descendant of Confucius.

A young bank teller in Springfield, Mass., has given up his position to go to college, expecting to enter the ministry later. He is a member of Christ Church Cathedral, and has been president of the parochial, diocesan and provincial Young People's Fellowship.

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Kent County Hospital, Dover, Del.

Elizabeth F. Murphey Home, Dover, Del.

Fairview School Addition, Fairview, Camden, N. J.

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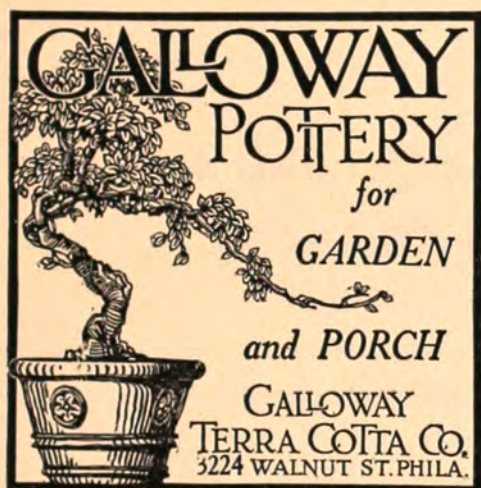
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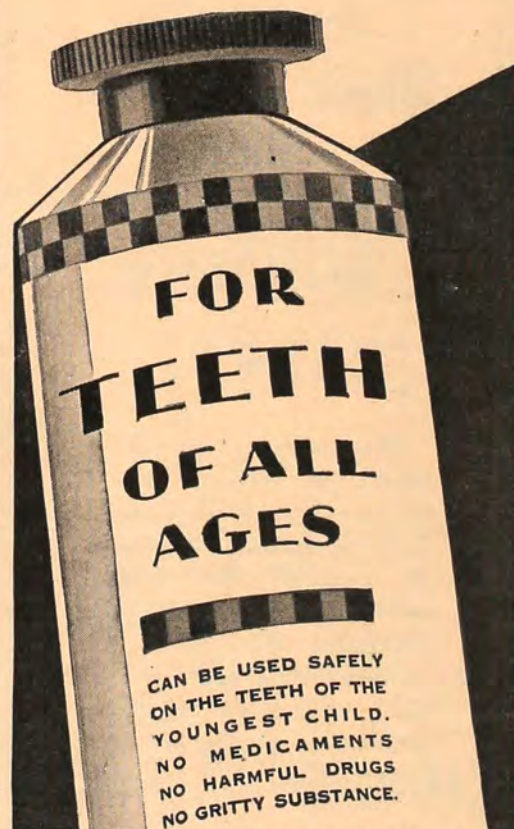
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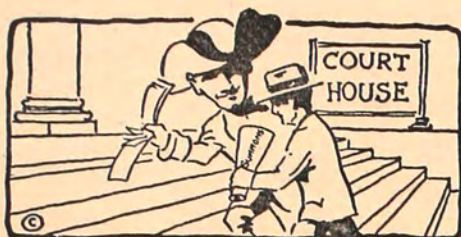
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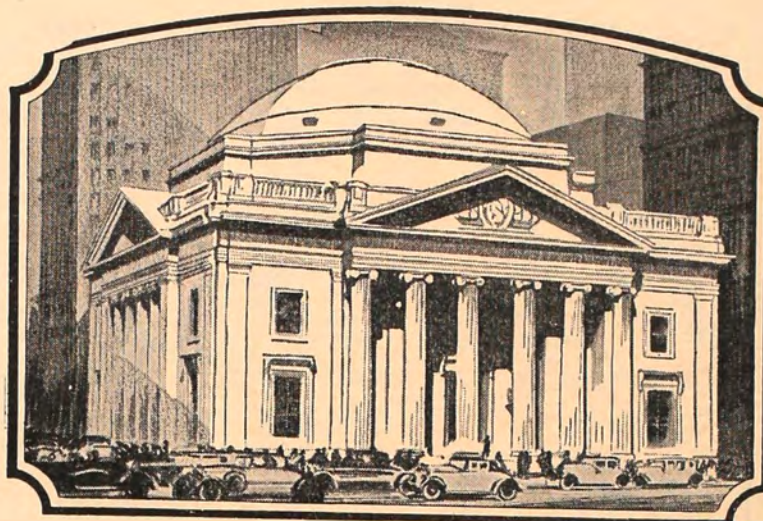
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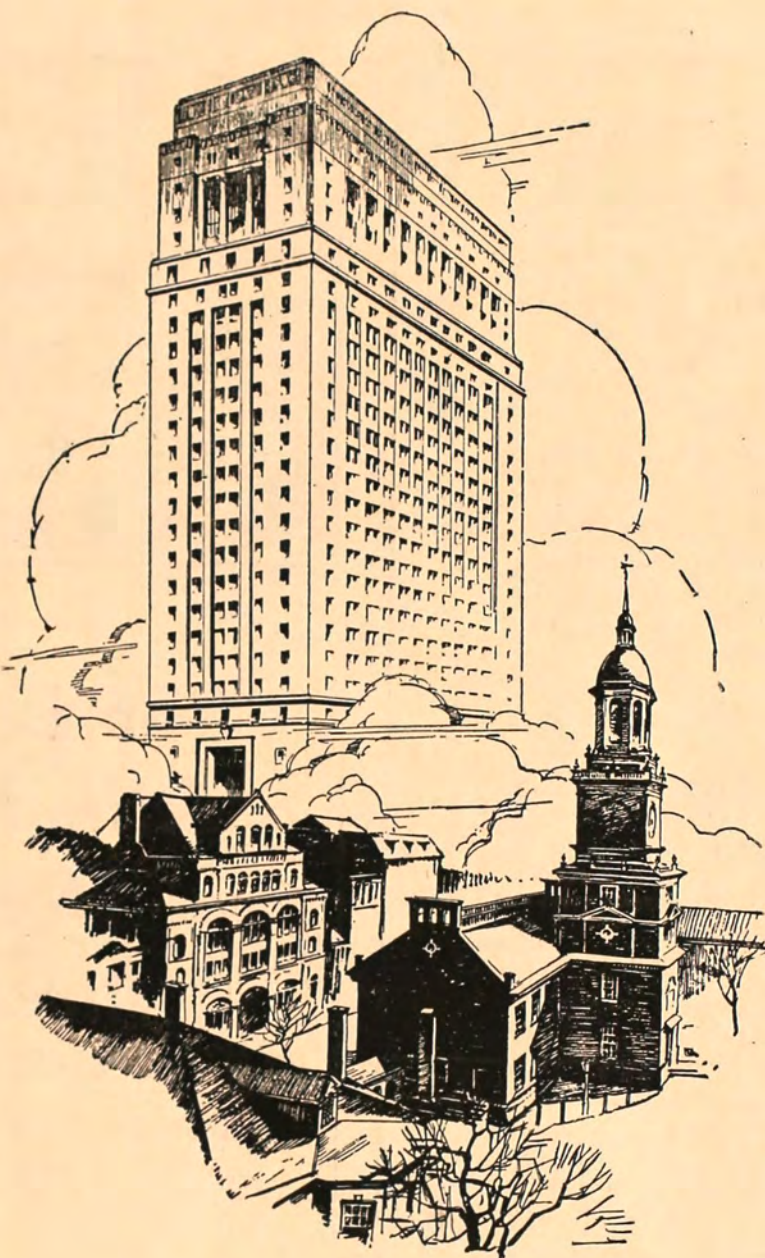
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